

AJJHATTATATTĀLOA

(अज्झत्तत्तालोअ)

BY

NYĀYAVISHĀRADA NYĀYATIRTHA

NYĀYAVIJAYAJI

WITH

TRANSLATION IN ENGLISH

AND

INTRODUCTION IN PRĀKRITA

A D 1938

— मुद्रक :

रामचंद्रिका व्यास

मेनेजर,

वेद प्रिन्टिंग प्रेस

जामनगर

જામનગર
શ્વેતામ્બર મૂર્તિપૂજક
શ્રી જૈન સંઘ

તરફથી

પ્રકાશિત.

કૃતસૂતા-મહર્ષિન

વિદ્યુત્ત્રિપ્તિવાત પંક્તિ-વય મીમાન્
કરગેવિન્દદાસ ત્રિકમલાલ શેઠ આ બાબે
માફત મ મ ઇપાતો હતો તે વખતે હષ્ટિઓતર કરી
મયા હતા. આત એ મુદ્દા-અનુબદની રમ્પતિને આ
રમ્પે અકિત કરતાં મને દર્શ થાય છે

* * * *

અમનગરના મુલશરની નવાબીશ મદાશવ
મી ભગવાનજી રતનશી વારીઆ બી. એ.
એલએલ. બી. એલએલે આ મ ધના અંગ્રેજનાં
પરેસેયા ઉપર મુખી તમામ મુદ્દા કાળજી રાખી એવાં છે
અંગ્રેજ નિભાવના પ્રમાણ નર્મી એ સજ્જન-મદોદયનું
સફલાવપૂર્ણ સાદાખ મને જદુ ઉપયોગી થયું છે એ
માટે એ વિદ્વાન સફરુદરજનો તુ મલો આભારી છું

अगाधविद्याल नवयुग-प्रवर्तक महान् धर्माचार्य
परम पूज्य गुरुदेव



शास्त्रविशारद-जैनाचार्य श्री विजयधर्मसुरिजी महाराज



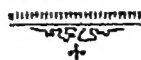
मंगल-तवो

णमो मे अरिहंताणं, सिद्धाणाऽऽयरिआण य ।
उवज्झायाण, साहणं लोए सव्वाण भत्तिओ ! ॥१॥

णाणं जस्स अणंतदसिसमयंभोरासिमधायलो
संती जस्स अणप्पकोवणजणक्कोहग्गिधाराधरो ।
जोई जस्स पुणाइ धंभमइओ भूमडलुज्जोअगो
विस्सव्वभच्चिअ-संजमो विजयए सो धम्मसूरीसरो ॥२॥

चदे अण्णडिमप्पहावविहवा विस्तोचयारव्वया
दुइतण्णडिवाइकोविअमणस्संवोहणप्पच्चला ।
वेरगामयवासणप्पसमिअण्णोदाममोहाणला
सव्वत्थावि गुणायरव्वसणिणो ते धम्ममूरीसरा ॥३॥

पत्थावणा ।



सव्वेसिं पाणीणं इहं परमेहं एगमेत्तं झेअं च
सुहं । तयत्थमेव सव्वं जग पवट्ठइ, पययइ स-
सवुद्धि-सत्तिसमणुसारेण । परंतु किमत्थि कारणं
जं, पच्चेअपाणीसु कुणंतेसु वि सुहाय बहु-बहु-
पयत्ता जगं दुहग्गत्यं? विआरिज्जमाणं खलु णव्वइ,
पाणी सुहस्स परिभासगेव अणहिण्णू अत्थि ।
अओ सुहस्स सच्चं दिस कहममू उवगच्छइ? कहं
च झेअं साहेउं सकइ ?

मणूसो जाणइ, विसयाणं-भोइअविसयाणं
उवलंभेण सुहं लब्भइ । अवरसं भोइअसाहणाण
समुच्चिअसंपाडणेण जीवणप्पवाससंबंधिणीओ
कइवाह कढिण्याओ अमुगअंसओ अंतमागच्छंति ।
परंतु तावमेत्तेण सुहं नत्थि पप्पं । सच्च खलु
भोइअसाहणाण सुजोगेण एगप्पगारेणं सुहं आणंदो

वा मणुमविज्झइ, किंहु त सुह, स माणदो वा
 योरो खणजीवी होइ, संतावक्ये भ परिणमइ ।
 न उस्य सुहादिमाणो सथो । सथसुहाय मोइअ
 साइणजोगो न पज्जत्तो । मोइअसाइणसइस्ता-
 वत्तिइए वि सकारवज्जिभस्स अंतकरणस्स दसा
 असंता एव पिठइ । सम्वण्ययारवग्गसइणेषु
 संतेसु वि असकारिं हिअयं परितापमेव मणुमव
 मार्ग इवइ । तस्स जीवणं बहुहा संतर्धं, वाठलं,
 वग्गं च पक्खइ । निस्मंवेदे, मोइअसाइणभोगा
 धारेण सुहं निष्कज्झइ इअ परिमाणं भमो एव । एसा
 भमदिडी महामिच्छत्तं । एमारिसे पोर-भंघयारे
 पाप्पी अणाइकाम्भो पटिअो अत्ति । समग्गा
 तस्स दुइसा एअमममूछेय । एअं अण्णाय जाय
 न विजस्सइ, असंमवेव ताव सुहदिसाससुषत्तडी ।

सर्व जीवणं जाय न भवपुग्गइ, समुरपमाण
 साइणाणुक्कम्यामो वि माणसपरितानं न सकंति
 उवसामेव । पित्तस्स दोसा मथस्स विभारा, अंत
 करणस्स महमया साइणसइस्साणुक्कम्यामग्गे वि

मणूसं परितासेति । अंतरजीवणस्स मलीमस-
 दसाइ धणस्स महासायरो वि, अट्टिलभूगोलसामज्जं
 पि न पहुप्पइ सुहं दाउं । सुहस्स ठाणं अंत-
 करणमत्थि । तं जइ मलरासिआइलं ढवइ, वज्झ-
 साहणजोगा केदहा वि विज्जमाणा ढवेज्ज, सच्चं
 सुहं न होज्जइ । पंकभरिअभाणे खिविज्जइ जइ
 दुद्धं, ता तं पि पंकरूवमेव भवे, तदेव वज्झ-
 साहणेहि उब्भाविज्जमाणं सुहं पि माणस-रोगेसु
 मिलिअ संतिरूवं अभवंतं असतिरूवे परिणमइ ।

एएण फुढीभवइ, सुहस्स संपत्तीए अंतकरणस्स
 निम्मलया अवेखिज्जइ । चित्तस्स विमलथिई
 एव सुहस्स उग्गम-ठाणमत्थि । सेव सुहस्स सच्चा
 भूमिआ । तयत्थं चित्तस्स दोसाण अन्नणयण-
 मावासयं । कोह-मय-लोह-तिण्हा-मच्छर-ईसा-
 देस-अमूआऽऽई चित्तस्स दोसा संति । मणस्स इमे
 विआरा अक्खालिऊणं सुहस्स आसाकरण सव्वहा
 अट्ठाणे एव । इमाण मलाण धावणमंतरेण इंद-
 चंद-नरिंदा अन्नो वा को वि न सकइ सुही-

भविषं । जेण निअ-भंसर-सोहणं साहिअं सस्स
 मोहम्मसाहणत्तणदसाए वि, अणो अ पटिक्कलया-
 क्खिछेसाण उवगमे वि विचस्स संती अपादिभा
 धिद्वइ । अंतरसुद्धिपारिस्स नाण-विट्ठी दुइं पि मुह
 ख्वं पभिअ निअ-अप्प-सतिं संरखिखठं पडुप्पइ ।
 एएण सम्मं घुणिज्जइ, सत्त्वं सुइं कत्थ अत्थि ।
 सत्त्वं खल्ल सत्त्वं सुइं सयायारे अत्थि । विभार-
 भायारत्थ सुदी नाम सयायारो; भावणा-वड्डणाज
 सुदी नाम सयायारो । अहिंसा-सच्च-संयम-चाय
 संतोसाईदिं गुणेदिं जीवणस्स सक्करणं सयायारा ।
 एवंभूभं सक्कारसाल्लि जीवणं एव वत्थुओ भीषण
 मत्थि । वत्थुविमं घुण्णत्तं एवंविदे जीवणे अत्थि ।
 सत्ता मुह-संती एवंविद जीवणे एव विमसंति ।

अस्स अप्प-पुणोभम्म-इसरेमु नत्थि अत्था,
 विभारिज्जमाणाभि पि ताणि तत्ताणि अस्स सद्धा
 विसया न भवति, ॥ नत्थिओ बुत्तइ । जेतं
 दिम्मपम्मि ताणि तत्ताणि वामाप्पिअसणेज परा
 परिसिज्जमाणाभि पि न परिगिट्ठेति, तेमु कइवाटा

आयरिसपूअगा वि भवंति । एवंविहा नत्थिअ-
याए वुच्चमाणा वि नीइ-सयायार-उवासणम्मि
तप्परा होंति । एवंभूआ मणूसा अप्प-पुणोजम्म-
ईसरसमब्भुवगमपओअणभूअं जं कायव्वमत्थि,
तं ताणि तत्ताणि अणव्भुवगम्मेव कुणंति । एवं-
विहा दारिसणिअदिट्ठीए नत्थिआ वुच्चमाणा वि
नेइअदिट्ठीए अत्थिआ होंति, स-जीवण-सेअं च
साहंति । एएण णज्जइ, दारिसणिअदिट्ठीए जत्थ
नत्थिअया होइ, तत्थ वि सयायार-नीई समंगल-
पगासं पत्थरइ । परिणामओ सयायारि-जीवणस्स
पगइ-बला सव्वे भमा भंजिज्जंति, सम्मदंसणं च
पाउव्ववइ ।

एएण इदं अवगम्मइ, सयायारस्स मग्गो तत्त-
दिट्ठीइ (परोक्खतत्तसद्धाए) अभावम्मि वि मणूसं
चडावेइ कल्लाणभूमिं । एवं च दारिसणिअदिट्ठीए
अणव्वोदधवंता भमवंता वा वि सयायार-साहणेण
सकंति सकल्लाणं साहेउं । तम्हा जीवण-विही
एव मुक्खो पसिणो । तत्थेव वट्ठइ सुहस्स कुंचिआ ।

अप्य-पुणामम्य-ईसरा अद्भुतगम्यादि जीवन्
 मोक्षणम्स माहर्ण नड न कीरद, सपापारो न मधि
 उमड, ता कस्यन्तारिमअद्भुतगमेण किं सिग्गह्?
 तारिसमयंगीकारयत्तेण किं हाड? निम्मंठहं,
 सुपापारविहण—अन्विअप्रवकरवाए सपापार-
 मपन्न-नन्विआ अदिअपमन्वा । अप्पइमराइ-
 बापारं मएवा, परंता य उवभाणिआ जीवणसुट्ठी
 कएण अयि, अप्य-जीवण-विकामणे अन्वि,
 सपापार-पइम्मि पणइमाहणे अन्वि । एवंपिडा
 जीवणविट्ठी अद्भुतपणइसीया हाड, तन्ध तत्तणाण
 (PHILOSOPHY) सर्वपिणा मया समयया वा,
 अइ विउत्तमाणा इवउत्त, न जीवणसादण-वयरणे
 कं पि बाहं उवट्टवउं पमयंति । त वराणा मयापार
 पुण्णतम-भग्गे न किं पि महुंदागं उम्हामठं
 सहुंति । भायरिस-पूअणम्म अगबंतववसायम्म
 पुरा न वराणा निम्म्यलीहान्ता अण परिमायति ।

अम्म गधम्म नाय-निरेम पइया पभागा
 'अअण' सुरम्म अयि । म य गंयम्म विप्रपमा

वेएड । ‘अज्झत्त’ सदस्स अत्थो अप्पहिआणुकूल-
 मायरणं । अओ सो वि जीवण-विहिस्सेव निदेसं
 करेड । अप्पहिअस्स अणुकूलमायरणं हि सयायारो ।
 जइअवि अज्झप्पस्स उच्च-भूमिआए जीवणं बहु-
 उच्चं, बहुं सण्हं, कप्पणाईअमत्थि, तहावि तस्सीम-
 मुवल्लुं पढमओ सयायारस्स कइवाहनिस्सेणीओ
 पारणिज्जा भवंति । अओ एव तयत्थं आ अप्प-
 त्त-निणया पडिक्खाकरणं न जुज्जइ । वत्थुओ
 सयायरणवारेण जह जह अंतरमला खालिज्जति,
 तह तह अप्पसद्धाए पगासो पगडीहोइ, तह तह
 य अज्झप्पिअजीवणं विकसेड । एएण इदं तप्पज्जं,
 अज्झप्पजीवणं अप्पवायाधारे एव होइ, इअ
 नत्थि; किन्तु परमकल्लाणस्स, परमसुहस्स भावणाए
 अहवा नेडअभावणाए आधारओ तउत्थाण-
 मत्थि । तम्हा मणुसो अप्पचाई वा अणप्पचाई वा
 हवेज्ज, सव्वस्सावि अज्झप्पजीवणस्स उवओगिआ
 समाणा अत्थि । अणप्पवादस्स वि अज्झप्प-जीवणं
 अण्णायभावेणावि अवस्सं तस्स अप्पाणस्म
 हिआवहं भवट; अण्णायभावेणावि अवस्सं तस्स

अप्यस्य आवरणार्ण उस्तारण-यज्ञं सारेह । इत्ये
 य सस्त परमत्पफरदार्ण पि साहिज्मह । एवं य
 भ्रमप्य जीवप्य अत्या सपायारविदी जीवपम्य
 हुस्सा, सिद्धो, भगम्यभा आपरिगो अस्थि ।

‘भञ्जत्त’ सारे ‘अत्त’ पओगा हुस्सा अस्थि ।
 ता अञ्जत्तविआरणाण भत्त-विभारयस्य ठाणं
 हुस्सायुधं । पुराणकाप्पिअ भारदीअ-उत्तरसज्जतादिणे
 अप्परायाइ समत्थणे पट्टं उदायोइपुणं विवेअणं
 उवलम्भइ । अरम्भं स्वप्पमाअ-उत्थेहि अप्पसत्ता
 ताइजस्य पयत्ता पार्इजमारदीअईराजकाराणं
 पट्टपित्थरो मोत्तुयंतो अ अस्थि । परा हु भारदीभा
 सन्निई, जइरेअ जणेण समदिगओ ‘अप्पा एग
 सत्तंतं वत्तमत्थि’ इत्थेयंयुअणाणलाहा । अप्प
 वपस्सा भरियणं जणेण भारदीअईराज-हुबारेण
 समुपपट्टं । एवं संते वि भज्ज भारइपागे णा
 परितमन्दाअणं पणसइ, जे अणप्पयायस्सा मट्ठया
 पठ्ठम पट्ठियायणं परइ । पट्ठमाण-जुगस्सा पट्ठि
 जीवि जगस्सा पट्ठया स्वप्प अप्पविराप्प संसयाप्प-

वित्तिणो संति । वट्टमाणिअबुद्धिवायस्स वायावरणं
 पाएण एआरिसं पसरमाणं दीसइ जं, परंपरागय-
 पुराणपद्धइअ-पमाण-तक्केहिंतो तेसिं माणसं समा-
 हिअं न भवइ । निस्संदेहं, अज्ज संपइअपद्धईए
 वेण्णाणिअ-आलोअणाए अहिअं मोल्लमत्थि; ताए
 चेव रीईए कीरमाणं तत्तालोअणं अज्ज अहिअं
 उवओगिं आगरिसकारिं च भवइ ।

सुहदुह-वेअणं जं सरीरफासिं नत्थि, किंतु
 अंतप्फासिमत्थि, तथाधारेण सरीरभिन्न-सत्ति-
 विसेसस्स पइज्जइ अत्थित्तं । पाईण-दारिसणिण्हिं
 पि अप्पसिद्धि-मीमंमाए मुक्खत्तेण अस्स अणु-
 भवस्स संविद्धिअमासयणं ।

इंदियाणि विसयग्गहणस्स साहणाणि संति ।
 तेसिं च साहज्जेण विसयगाहगं किं पि तत्तं पिह-
 मत्थि त्ति पइज्जइ । साहगस्स साहणावेक्खा
 अत्थि, परंतु तेण साहगं साहणं च एकं न होइ ।
 जहा लवित्तेण लुणइ, परंतु तेण लवित्तं लविआ

य एवम् न दाह, एवं ईदियाणि विसयगाहणे
 साह्याणि सति, अथा तदुच्चारणे जा साह्या
 अति—विसयगाहणो अस्ति, सा ईदिएष्टिता
 मिश्ररूपेण सिञ्चत । ईदियाणि अह माह्याणि—
 विसयगाह्याणि मन्त्रेण, सा ह न पद । ताणि हि
 पंच अस्ति, ता विसयगाह्या एवसि सरीर पंच
 हवेज्ज । इणे मानवज्ज । सम्भसि हि ईदिय
 विसयाणं गाह्या एका एव अणुमविज्ज । तदाहि,
 रूपगाह्यं चक्षुषा हवत, रसाह-गाह्यं च रसया
 ईहि, इत्थं मिश्रमिश्र-एकेक-निष्ठिमविसयाणि
 ईदियाणि अस्ति, किन्तु चक्षुद्वारेण जा रूपस्त
 गाह्या अस्ति, म पच रमणाद्वारेण रमाङ्गं गाह्या
 अस्ति; अस्या चक्षुआदमन्त्रेदियदग्गं रुवाह
 विसयाणं गाह्या का पि एका मिश्रा एव अणु
 मविज्ज । दिष्टीअ दंसणे आभंते ददृष्टेण दिष्टी
 माणुमविज्ज, किन्तु का पि मन्त्रेण एगा सत्ती अणु
 होहअ, मेव य सत्ती कासणेण पास हवते फाम
 कणुत्तेण पि अणुमविज्ज, तद्वय मेव सत्ती रमणाण
 रसगहणे, मामाण मंपगहणे, सबणेण सरसवण

अ तग्गाहगत्तेण अणुहोइज्जइ । इदं, इंदियाणि
 विसयगहणस्स साहणाणि, कत्तूणि आवि त्ति
 अब्भुवगम्ममाणे नोववज्जइ । तम्हा इंदियार्हितो
 भिन्ना का वि एगा सत्ती अत्थि जा इंदियवारेण
 रूवाइ-विसयाणं गाहिगत्ति सिज्जइ । उदाहरणओ
 वि एअं फुडं होइ । तद्दाहि । जो पुव्वं चक्खुणा
 अणुभवा कासी, पच्छा य अंधीभूओ, तस्स वि पुव्व-
 दिट्ठाण विसयाणं सरणं हवइ । एत्थ विआरणीअ,
 इणं सरणं कस्स हवइ ? को करेइ ? इदं चक्खु सरइ ? न,
 तं हि नत्थि; ताहे किमन्नमिंदियं सरइ ? न, अन्नेण हि
 अणुभूअं अन्नो सरिउं न सकइ । जइ दिट्ठी दट्ठुत्तेण,
 दंसण-सकाराण धत्तुत्तेण, सरणकत्तुत्तेण य भवे,
 ता ताए ववगमे पुव्वदिट्ठविसय-सरण ज भवइ,
 न होज्जइ । जाहे दिट्ठिभिन्नो दट्ठा अब्भुवगम्मइ,
 ताहे दिट्ठिविगमे वि दट्ठुम्स सरणसत्तिसंगह-
 कत्तुस्स य विज्जमाणत्तेण पुव्वदिट्ठविसयसरणमुव-
 वज्जइ । एएण अवगम्मइ, अणुभविआ, अणुहव-
 सकाराण धत्ता, सरणकत्ता य इंदियव्वइरित्तो
 को वि एगो पयत्थो अत्थि, स एव अप्पा ।

मणुसा खलु निभ-भणुभवसुद्धिरता भणइ—
 “मए अपफलं सुअं, सुणिअ पासिअं, पासिअ
 पासिअं, पासिअ आइग्घिअं, आइग्घिअ रसिअं” ।
 अस्ति भणुभव सवण-पासण-फासण-आइग्घ-
 रसणकारि—सम्बेदियविसयगगणकारिं हिमपि
 एकमव सत्ते पइअइ । तं एके किं ? इंदिय ? न,
 इन्दियाणि हि पटिनिमय एकेक-विसयगगणाणि ।
 न हि किं पि एगं इन्दिय एअं सप्प सवणाई सक्क
 काठं । तम्हा जे एग पटिनिमयइन्दियदेरेण सुणइ,
 पासइ, फासइ, आइग्घइ, रसइ—सज्जा विसया अणु
 इवेइ,अणुइविअणं तस्सकारा सगेअइ,तहा इन्दिय
 पवगमं पि तस्सकारयसा सरइ, तं सम्बेदिय
 मिअ देव्वावि चेअअरुअं अप्पतथं ।

पुमावस्स [MATTER] जे गुणा सत्ति, तत्थ
 चेअअ नत्थि । कत्थ पि पोमाअे मोअअत्ते वा
 चेअअ नत्थि । अमो सेण मिअगुणेण कद्धमि
 भूअं मिअं दण्णं सिअअइ । णाणगुणस्स उवापाअ
 किं पि पोमाअे मोअअत्त वा मायवअअइ । अमो

तं अन्नस्स कस्सइ सतंतस्स दन्वस्स गुणो भविउ-
मरिहेइ । स एव अप्पा । अणूसुं जे गुण-धम्मा
संति, ते एव नूणाहिअ-विअसिअरूवेण थोरदन्वेसु
पगडीभवन्ति । अणूसु अविज्जमाणं तत्थोरपिंढे न
विअसेइ । चेअन्नं णाणं वा कस्स वि पोग्गलस्स
अणुस्स वा गुणो नत्थि, अओ तत्थोरपिंढे कइं
घढेज्ज तस्स अत्थित्तं । एअ-विरुद्धं को वि एवं
कहेज्जः-मज्जस्स पिहप्पिह-वत्थूसु मादगयाए
अभावे वि तस्सन्ववत्थूण विसिद्ध-संजोगे जहा
मादगया उप्पज्जइ, तहा भोइअतत्ताण विसिद्ध-
संजोगे चेअन्नं पि पगडीभविउमरिहइ । परंतु नेदं
जहत्थं । मज्जस्स हि पिहप्पिहवत्थूसु वि अंसओ
मादगया अत्थि, अआ एव तस्सन्ववत्थूण संजोगे
मादगयाए परिणमण फुढं त्रिकसेइ । किंतु अचेअण-
भूआसुन्तो जहा अचेअणरूवसत्ती संभवे, तहा
विलक्खण-चेअणसत्ती कइं संभवे ? जगस्स
भोइअपयत्थेसु जंतेशु वा गइ-पगासप्पमुहा जे
गुणा, जा सत्ती वा दीसन्ति, ते गुणा, ता
सत्ती वा वाहिरओ आगया नत्थि, किंतु

સ-સ-અણુવા વિષાસમાગયા અભિ । આદિ
 અણુદિના જં દવ્ય જંતે વા ડળાપ્રવલિ, તમ્મ
 દવ્યસ્ત જંતસ્ય વા ગુણા સગી વા તેયુ અણુયુ
 વિગ્મંતિ; સાળ ય વિષતિર્થે રૂપે સાળ
 અણુજ ધારમ્મિ દવ્ય ઉચ્છલ્લમ્મદ । અગિરદ-મતે
 [ENGINE] જા ગદ્ દીસદ, વિગ્ગુ-દીય
 [ELECTRIC LIGHT] જો વગાસા અભિ,
 સો અણુયુ વિ પુગ્ગલ્લયુ (અપ્પલમાજમા વિ)
 અભિ । કયમે વિસિદ્ધ-સંગમેજ વિસિદ્ધ-દવ્યયુ
 ત ગુણા, વા સગી વિસેસામ્મેજ વિમ્મતિમા
 દાતિ । ગદ્પગાસાદ્ કન્ઠિસિ દવ્ય મદા દવંતિ,
 અમા જેમ અન્નદિ દવ્ય વાળ વિષતિર્થે રૂપે
 સપદ્દ । રૂપે જાળે અન્નમં વા કદિ વિ પોમાત્ત
 દવ્ય ધોર-મ્મે વા રિ ઉચ્છલ્લમ્મદ ? જદ્ જામ
 ઉચ્છલ્લમ્મદ, વા સવિમ્મતિમા રૂપે સરીરમ્મિ
 મલિપ્પલ્લ વા સારકં સંગમાચ્છ । પરંતુ ગદ્-વગાસ
 પ્પમુદ્દવ્ય જેઅમં કદિ વિ પુગ્ગલ્લયુ જદ્ ન
 સંગપ્પલ્લમ્મ, વા મરીરમ્મિ મલિપ્પલ્લ વા કદિ સં
 પદેજ્જમ ? મ્મે અણુ ન પાતિમો, અમ્મો સાળ ગુણા

धम्मा वा तत्थोरदब्बाधारेण अवगच्छिमो ।
 एअ-अणुसारेण चेअन्नं जया जगस्स कस्सि पि
 थोर-दब्बे न घडड, ता अणूसु तं कहं घडेज्ज,
 अओ चेव सरीरे मत्थिक्खे वा कहमिव घडेज्ज ?

अप्पाणस्स समत्थणे संसिद्धे पुणोजम्मो सयमेव
 सिज्जड । अप्पस्स हि सिद्धी णाम चेअन्नरूव-एग-
 निच्चदब्बस्स सिद्धी । एवंभूओ अप्पा जड सिद्धो भवे,
 ता तस्स पुब्बजम्मा पुणोजम्मा वा सिद्धा एव ।
 निच्चो हि अप्पा एगं सरीरं चतूण सरीरंतर-
 मवस्सं धारेज्जड । इणमेव हु तस्स पुणोजम्मं ।
 वत्थुओ तस्स पच्चेअं जम्मं पुणोजम्ममेव, तप्पुब्बं
 हि तस्म जम्मं अहेसि । इत्थं तस्स जम्मप्पचाहो
 अणार्इ वहमाणो अत्थि, वहमाणो अ भविस्सइ आ
 निव्वाणलाहा ।

पुणजम्मविसए विसेसाणुसधाणं इत्थं अरिहड
 भविउं । अधिन्न-अम्मापिअराण संताणेसु अंतरं
 उवल्लभड । अवि अ, जुगवं जम्मिअजुगळे वि
 अंतरं परिदीसड-ताण वेण्हं मामन्नेण पान्निअ-

પોસિમાર્ગ પિ ણાણ-સિવસ્થા-અણુદય-દક્ષત્ત-
 ઘટ્ટનાઈમુ મંતરં દીસઈ । તસ્સ ઠવપ્પી રય-
 ઘીરિઆણ ધાયાનરણ-વિમ્મઅરુપ ય આધારમ્મો ન
 હોઈ પઞ્ચસા । પુચ્છનમ્મસકાર-જોગો વિ સત્થ
 અરિહો પિવારેઠ । દરિમ-કારણાધિ અવસ્સં
 સ-કઠ્ઠને કુળેતિ, પરંતુ પત્તિમ્મેસેણ વિઆરણા ન
 વિરમઈ; તાણિ કારણાધિ વિ સ મૂલ્લમવેપસ્સતિ ।
 મૂલ્લકારણસ્સ સોહો ઘટ્ટમાણજીરણ-સંજોગેસુ ન
 મમ્મઈ । સયત્થે ઘટ્ટમાણજીરિઆઠ પરત્યા
 આલોખ્ખં કાઠં પુચ્છઈ ।

દરિસા વિ જણા સંસારે દીમંતિ, જે અળીદ-
 અળાધારા સેવતા વિ પળી, છુદી અત્તિ, તદા
 દરિસા વિ સંતિ, જે નીદ-ધમ્મપદ વરંતા વિ
 દસિદ-દુહી સંતિ । એત્થ કિં કારણં ? કિમ્માણુસ્સં
 ફલ્લં કલ્લ ? કલ્લમેરિસં વિવિતં મ્મએ ? પરંતુ ઘટ્ટમાણ-
 જમ્મેસ પુચ્છમમ્મણાણુસંધાણં જયા પિપારિચ્છઈ,
 તથા ર્ણં ઠવપ્પજનધાણં પદ્ધઈ । પુચ્છમમ્મગદિમ
 કમ્મસકારાણુસારેણ ઘટ્ટમાણં જીવણં નિપ્પજઈ,

वट्टमाणजीवण-कम्माणुसारेण य भाविं जीवणं
सिरिज्जट ।

एरिसी वि घडणाओ जगम्मि जाअंति जं,
वट्ट-चोरिआइ-अवराहकारिणो वि अवराह-दंडा
छट्ठिज्जंति, अन्ने पुण अणवराहिणो दंडिज्जंति,
मारिज्जंति । कट्टमेवं ? परतु एसा सब्बा गंठी पुण-
जम्मवायस्स विआरणेण छट्ठइ । पुव्वजम्मोवज्जिअ-
विचित्त-कम्माणं विचित्त-विवागा उदयमागतूण
विचित्तपरिणामा दंसेंति । उणमेव कारणं ज, भिन्न-
भिन्नमाणुसाणं संते वि समाणे उज्जमे ताण फल-
सिद्धीअ वेचित्तसुवल्लब्भइ, तेसु साहल्ल-नेप्फल्लरूव
पि अंतरं परिदीसइ । समाण-परित्थिईए पोसिआण
पि एगस्स बुद्धी, सरणसत्ती अ तिन्ना होइ, अन्नस्स
पुण अईव मंडा । अओ साद्वणोज्जमसामन्ने वि एगो
विज्जाए-कल्लए सिग्घं सोक्करिसं साहेइ, अन्नो
अ तत्थ पच्छा चिट्ठइ । एक्कस्स त्राणि-कइत्त-संगीअ-
सत्ती अप्पायासेण संपज्जंति, अन्नो पुण परिस्समेण
वि तारिसिं सभलयं न लट्ठइ । एगो धणोवभोगी

ममः, अस्मा पुन दक्षिण-दृष्ट्वा । अयं मन्त्रो
 पुम्बजम्मणसकारपरिणामा । एतं खलु पुम्बजम्म
 सकारप्यरणं, ज, पंचसत्तपरिस-वभा वाओ स-
 संगीअकप्पाकासत्तेण अणुरज्जं जणसमूहं । जाय
 मत्त-असिक्खिमवान्म यणपाणप्यवित्तिभा वि
 अज्जग्गम्मइ पुम्बमरीअवअमाणुरित्ती ।

अइ पुणजम्मा मव, तथा पुम्बजम्मस्सरण करं
 न हाइ? इअ मवज्ज पम्पिणा । परंतु बहमाण
 जीवणम्म पि पुण्यपट्ठणा न सुब्बा मरणमगच्छंति,
 ता पुम्बजम्मस्सरणं तु सादारिअमव अर्थत-दुक्करं ।
 जम्म जम्मक्कनि-मरीरक्कनि-इप्पिहत्ती मवज्ज,
 एवंपुअमत्तवडपुम्बजम्म परं पराद्धं मवेज्ज
 तथ करित्तं णाम पुम्बजम्मणसरणं ! तदावि कम्मइ
 कम्मइ महाणुमावस्स दाणि वि पुम्बजम्म-सरण
 जाय्म । तन्नुत्त-आवअण पि गवमण-परिवम्मा
 ममेअ अणेगइअ पपहीभूअं जम्मस्स पमिट्ठपत्तिआमु

अइ न मिमा जम्मगरम्म, अण्हिस्स(कम्मस्स)
 वा अनित्ते, ता मणुम्म-किण्ठ कप्पे उहयाअ-

माणवमाणाइसीममेव भविस्सइ । परंतु वयं जगम्मि
पासिमो, माणवस्स साहु-असाहूणि कज्जाणि विणेव
एह्लोइअ (पुरकार-तिरकाराइ) फलाइं सव्वहा
तिरोहिआइं पि हवन्ति । एवं च इमाइ दसाए ताणि
कज्जाइं सव्वहा वज्जाइं चेअ होहिंति ।

मणूसकिच्चाणमुत्तरदाइत्तं जम्मंतरेण रक्खि-
ज्जइ । सुअण-महाणुभावस्सोवरिं पि कयाइ घोर-
आवत्ती आगच्छइ, विणा अवराहेण दारुण-दंडो
आवडइ । परंतु तयाणि तस्स माणस-संतीए
पुणवभव-सिद्धतो बहूवगारगो भवइ । बट्टमाण-
जीवणस्स घडणाण अणुसंधाणं जइ परत्थ न होज्ज,
मणूसो हयासो भवे, आवत्ति-समए तस्स समंतओ
घोर-तमिस्सं दीसेज्ज ।

अम्हाण (माणवीअ) जीवणम्मि जया-तया
'अकम्हा'-घडणाओ भवन्ति । ता घडणाओ दिट्ठ-
उवजुत्तकारण-उज्जोअविरहेण 'अ-कम्हा' होतु,
किंतु निम्मूला न भविउमरिहन्ति । ताण भविअव्व
मूलेणं । जइवि अकम्हा, तहवि कम्हा ? इच्चस्स

सोदे परामरिसिद्धममाणे अदिद्वस्त (कम्मस्त),
जम्मंतराणुसंघाणस्त य अत्थिचं उव्वज्जममाणं
णउज्जइ ।

को वि मणूसा एवं विचारेइ-अप्पाणपुणन्मवाइ
किमपि नत्थि । अस्सि संसारे भोग-विहास
रमणमेव कुत्तं । अयं वेदो एक्कस्सि समए पंचहिं
भूएहिं मिळिरिइ, पच्छा 'अहं क्वं न किं पि
हादिइ । अहं पाणि-दयं फरेमि अइवा पाणि-हिंस,
सयं वएमि अइवा मूसा, सयमिओ चिहामि अइवा
अनियमिओ,— जइज्जमायरायि, ता का हाणी ?
नत्थि हि को वि संसारे कम्मकम्मदाया ।

परंतु एसा विचारणा अण्णाणमूषा, भयपुष्पा ।
इह संसारे का वि अनीइ-अस्साय-अणायार-
चोरिमा-बदे काउण सिरियन्तो मवेज्ज, चिस्साओ
म्याठण विहरज्ज, परंतु एआयया तस्स दुक्खिष्वाण
उत्तरदाइत्तं न दूरीयवद । सज्जनणार्णं दुक्खिस्व दसाइ,
दुज्जनणार्णं च सुक्खिस्व दसाइ पच्छा एहिम-परित्थिद
मइरित्तं किं पि अत्रिद्व-कारणं जइ न भवज्ज

तयवत्था-पयरणं जइ इहेव समत्तं हवेज्ज, तयणु-
संधाणं जइ अग्गे न हवेज्ज, ता एरिसी थिई
खलु अज्झप्पिअ-जगम्मि घोर-तमिस्सं सिआ । ,

जम्मंतरवाय-सिद्धनेण परोवयार-भावणा
संपूसड, कायव्व पालणे अ तप्परया लब्भइ ।
परोवयारस्स अह्वा कायव्वपालणस्स लोइअफलाडं
पच्चक्खाइं सति, तहावि जीवण-दसाए दुक्खित्त
जइ न पडिसाइ, ता तओ जम्मंतरवाईं हयासो न
भवइ । आगामिजम्मस्सद्धा कायव्व-मग्गे तं
थिरीकरेड । सो जाणइ, कायव्वं कयावि निष्फलं
न जाइ; वट्टमाण-जम्मणे जइ नहि, आगामि-
जम्मणे तं फलिहिइ । इत्थं जम्मंतरावट्ठंभा मणूसो
सक्कम्मपरायणो हवड । तस्स मिच्चुभयं पि न
होइ । जओ, जो अप्पाणं निच्चं अमरं वा अवगच्छइ,
सो मिच्चुं देहपरिवट्टणमेत्तं अवगच्छइ; सो मच्चुं
एकं वत्थं ओसारिऊणं वत्थंतर-धारणमिव अव-
गच्छइ । स मच्चुं सक्कम्मसालिस्स पगइमग्ग-
देरभूअं मन्नइ । इत्थं मच्चुभयस्स ववगमेण तस्स

कायम्वन्दिहा एगइसीला भवइ । जो अप्पाणं निबं
 पुम्भइ, सो अबस्स अरिअकरणं सुवस्स अरिअ
 करणमवगच्छइ । स अनपुज्जइ—वेरेण वेरं वड्ढइ ।
 तहा कयाण कम्माण सद्धारा अणेगजम्भंतरपेरंत
 पि अप्पाण्णुत्ता अवाविद्धिऊण समए विधागोदए
 दीहरकालपण्णंतं पि स—कलं अप्पाणं वुंजावेति ।
 इत्यं अप्पवायसिद्धंतवई सन्वे अप्पे स—समाणे
 अवगंतूण सन्वेहिं सद्धि मिच्छिमणुभवइ तस्स
 रागदेस—वासणा य इत्थंति । एवरीईए तस्स विद्धि—
 सम्मं पूवइ तहा निस्सप्पेम्मो विकत्तइ । देस—
 जाइ—वण्य—संपदायमेएत्तं पि तस्स विद्धि—सम्मं
 अवाहिअं विद्धइ । स एवं अवगच्छइ—परिऊण
 आगामिजम्मणे अहं कल्य, कीए भूमीए, वस्ति
 वण्णे, काए जाईए, कइ संपदाए, कीए पिईए,
 काए पत्तीए वम्माम्मि अ उप्पज्जिस्स, इअ
 अप्पायं; तम्हा कस्सापि देमस्स, वण्यस्स, सए
 दायस्स कीए नि जाइए तहा हीणवम्मं मम्मिज्ज
 माण तहा रीक—रोरं मणुस्सं, मणुस्स—समायं वा
 पइ दमो, पिणा, असन्मावा न काठे न जुग्गइ ।

इत्थं अप्पवायसिद्धंतनिष्फन्नदिट्टिसव्वारपरिणामओ
 अप्पवाई अहवा जम्मंतरवाई केणावि पाणिणा
 सद्धि विसद्वभावं अधरंतो “ पंडिया समदंसिणो ”
 उच्चैअ महंतमायरिसं स-जीवणे अवतारेड, सव्वस्स
 य उवयारकरणे जहसत्ति रस गेण्हड । एव
 रीईए विस्सकल्लाणभावणासाली सो अप्प-
 कल्लाणसाहणे मभल्लीभवड ।

अणेगतक्किआण अप्पाणईसर-विसए संदेहो
 होइ । केट उ ईसरं वहिक्काउं जयंति । परंतु जया ते
 दारुणदुक्खऽकृता भवति, भयंकरवाहिकिलेसमा-
 गच्छति, तथा तेसिं हिअयं माउक्कं जाअइ ।
 तयारिणि तेसिं सव्वं तक्क-जालं छिदिज्जड, सव्वो
 मण-आवेसो परिसामड, ईसरस्स य सरणं तेसिं
 हिअय-पट्टे सहजमंकिअ भवइ । ते तयारिणि ईसर
 नमंति, सरंति. तं च अहिलक्खीकाऊण सुवस्स
 काहलयं, दुव्वलयं, असहाययं, पावपरायणयं च
 पुणो पुणो पगडीकाऊण पराए भत्तीए तस्स सरणं
 जायंति । माणवस्स उग्गा वि माणसिई कठोरया

आयत्ति-समयम्पि परिवहइ, सदिलीमवइ ।
 मरुचुसमभो पुण गंभीराए पि गंभीरा परिस्तिई ।
 तयाणि तु अइवग्ग-नत्थिअस्स वि नत्थिअत्तं
 गल्लइ, उहा, दुक्खपासाउ छुट्ठिअं को विण्णव-
 पीओ-कस्स सरणे वेचब्बं इअस्स विताए तस्स
 हिअयं याउलं भमइ ।

जइ न अम्भुवगम्मेज्ज अप्पाण-पुणम्मव-
 ईसराण अत्थिअं, सिआय पुण्य-पार्वकप्पणाससूअं
 मिच्छा, ता अम्भुप्पिय-जगं अइयारदुइसमा-
 विसेज्ज तत्थ महापोर-अरायगया पसरेज्ज ।
 एमारिसीए कप्पणाए-“अप्पा नत्थि, ईसरो
 नत्थि”-उत्थाणे एव हिअयस्स सत्त्वा पसअया
 छुट्ठिअइ, पत्थरिअइ पुण तत्थ निरासया
 तमिस्समइविसई ।

अप्पा, कर्म (पुण्य-पार्व), पुण्यज्जम्मं,
 मोक्षतो, ईसरो अ चि तत्त-बंधगयेरिसं परोप्पर-
 संबद्धमस्थि, ज, एगस्स अंगीकारे सम्पाजि

सेसाणि अंगीकयाणि होंति, एगस्स पुण अणव्भुव-
 गमे सव्वाणि दूरीभवन्ति । अप्पाणस्स अव्भुवगमे
 पुणव्भवो अव्भुवगओ एव । अओ एव पुण्ण-पावं
 पि तेण सद्धिं समागयमेव । अप्पाणस्स पुण्णसुद्धी
 एव मोक्खो; तम्हा तस्स वि अगीकारो अप्पणा
 सहेव भवइ । ईसरो पुण मोक्खलक्खणो एव ।
 ईसरत्तं नाम सुत्तत्तं । अत्था पुण्णसुद्धो अप्पा एव
 परमप्पा, स एव य ईसरो । तओ ईसरवाओ वि
 अप्पवायमेव समाविसइ ।

ईसरसिद्धिसंवंधे अहिअपारायणमणावस्सय ।
 येवेणेव सक्कइ अवगमिउं । जहा जगम्मि मइल-
 मउरस्स अत्थित्तमत्थि, तहा सुद्ध-मउरस्स वि
 अत्थित्तमत्थि । एवं असुद्ध-अप्पाणस्स अत्थित्तेण
 सुद्ध-अप्पाणस्स अत्थित्तं पि अवस्सं घडइ । मइल-
 दप्पणाऽऽधारेण सुद्ध-दप्पणस्स अत्थित्तमवगम्मइ,
 तहा असुद्धअप्प-देरा सुद्धअप्पस्स वि अत्थित्तमव-
 गम्मइ । सुद्ध-अप्पा एव हु ईसरो । जीवस्स अंसओ
 सुद्धी दीसइ, ता पुण्णा वि सुद्धी तस्स संभवइ ।
 जस्स सा सिज्झइ म्हा, स एव खलु ईसरो ।

अप्या मूढ-दत्ताए वृद्धमाणी बहिरप्या पुच्छ ।
 मरमानं पत्तो मरप्या, सम्मर्दसणस्स संपायणेण
 अन्तरप्या, सम्मग्ग-यगइसील्लत्तेण सयप्या, विकासस्स
 मरुत्तयूमिप्पाए उवर्ममेण मरप्या, भोगोच्चरिस
 साहणेण भोगप्या, पुण्यसुद्धीए (पुण्यसस्स)
 संसिद्धयाए अ परमप्या भवइ । इत्थं अणस्स अग्मास
 पगरिसो जया परं कट्ठं पावइ, तथा सा परमप्या
 भवइ । एवं च परमर्षीपवणमेष ईसरत्तं, उमेष
 ईसरपयं । केण वि एगेण ईसरपयस्स अहिआरो
 नत्थि रक्खिअओ, विट्ठु जा को वि अप्या
 अप्यविकासमग्गम्मि पयार्थं करंतो—अप्पसाहणं
 विकसारंतो उच्चरुत्तरसुभइ साहेइ, अंतमा अ
 अग्मास सिद्धं चट्ठिअणं पुण्यसुद्धिमासाएइ, सो
 ईसरा भवइ ।

इदं णा सभं । एमत्थं सम्मप्यइयं सम्मपायस्स
 भाषासयत्तमत्थि । सज्जायस्स सच्चो अत्थो सुवस्स
 अग्गाओ, अत्था अणस्स अग्गायणं भवइ । अप्पाण
 सुट्ठिकारणं भायणं सच्चोत्तम—नायणमत्थि । तभो

मणं बहुसुंदर-पभाविअं भवइ । तओ चित्तस्स
 कुसकारा, मणस्स मलिणवित्तीओ आहम्मंति ।
 तओ अप्पाणम्मि संती पत्थरिज्जइ । अज्झप्पिअं
 वायणं पुव्वकालिअ-महापुरिसेहिं विउलं णो
 दिण्ण । एअस्स महवभूअविसयस्स जेत्तिअमहिअं
 परिसीलणं भवे, तेत्तिल हिआवहमत्थि । भिन्न-
 भिन्न-रीईए तस्स अणुसीलणं जेदहं भवे, कायव्वं ।
 अस्स गंथस्स निम्माणं पि तेणेव अभिप्पाएण
 कयमत्थि । अप्पहिएमी उव्वदेसगो लेहगो वा
 परोवएसस्स सेलीए विवत्थुओ सुवमेव उव्वदिसइ ।
 ममावि एत्थ सेव थिई अत्थि । तस्स य उल्लेहो
 गथावसाण-सिलोगे दीसइ ।

अज्झप्पिअविसओ वेरग्गप्पहाणो अत्थि । स
 वेरग्गरसभरिओ होइ । राग-देस-मोहा एव सव्व-
 संसारदुक्खाणं मूलमत्थि । अज्झप्पिअसाहिच्चसिद्धी
 तस्स उच्छेअणत्थमेव भवइ । अओ च्चेअ तस्स
 सुक्खो विसओ अप्पविकास-अप्पसंति-पढावणमेव
 अत्थि । इणं च राग-देस-मोहाणं भीसणयाए

कृत्यनमरलोथनमकराविऊर्ण कई कीरेज्ज? संसारस्स
 असारयाए, विसयाणं निम्मुणयाए, भोगाणं
 भयकरयाए, कामस्स कुटिसयाए, सरीरस्स नस्सर
 याए, इंदियाणं मादगयाए, चित्तस्स य बवसयाए
 तारित्तं चित्तमं आसिहिऊण वायगाणं हिमपम्मि
 निम्मोइइसाए भावभाइ जग्गावणं हि अज्झप्पिअ
 गंधस्स कज्जमत्थि । तदत्थं जइ विमारिज्जाइ,
 ता जगस्स स्वणमंगुरयाए उषवंसणे अज्झप्प-सत्थ
 किं अणुत्तं करेइ? वयं निअ-वक्खुणा विसयाणं
 विसमच्च किं न निहासिमो? ता भोगनिंदणे
 अज्झप्प-सत्थं किमणुत्तिमं करेइ? स्वणमंगुर-
 संतावपक्कवसाइ-भोगेसु खंपडीमपिऊर्णं स
 जीवणस्स अहोपाटणं, तहा अप्पसंतीअ सासयमाइस्स
 गमावणं को वि नणु करेज्ज विचवत्तज-कज्जं?
 मणूस-जीवणकर्म उच्च-सामग्गि पाविऊणावि मणूसो
 अप्पविकासस्स लक्खं बीसरेज्ज, भवेज्ज य जट्वाय
 पूम्भरसिमो-केरिसीयं ही दुक्कम-कहा । जीवणस्स
 सन्नुचममायंससुवदिसंतमिणमेक्कमेव बह्वं पज्जत्तं
 “प्रापन्नात् सर्वकामानां परिस्थागो विधिप्पत्ते”

[पावणा सव्वकामाणं परिच्चाओ विसिस्सइ]

भोगेसु हि अप्पस्स मुच्छणमत्थि, तओ अवरि-
मुत्थाणे तस्स विकासो । चाओ खलु अज्झप्पिई
चिगिच्छा अत्थि । चाएण हि अप्पाणम्मि अणाद-
कालओ संठिआण दारुणमोह-रोगाण चिगिच्छा
भवइ । जह जह सो चिगिच्छा-पयत्तो विवड्ढइ,
तह तह अप्पस्स आरुगं पूसइ । पुण्ण-चाएण
य पुण्णमारुगं सिज्झइ ।

अज्झप्पस्स उवएस-करणं जेत्तिअं सरलमत्थि,
तेत्तिअं पालणं नत्थि । कइवाहा उवएस-कुसला
एरिसा होत्ति, जे जणसमूहं वेरग्गरसधाराए वढा-
वेउं तीरंति; किन्तु ससुक्खयाए दूरीकरणं तेसिं बहु-
विअडं पडिभाइ । कढणं खलु सरलं, करणं पुण
कढिणं । संनासो अज्झप्पिअ-जीवणस्स उच्चकक्खा
अत्थि । सो महंता महंतो पुरिसत्थसज्झो मग्गो
अत्थि । तस्सिं महामग्गे आरोहणं महावीरिअ-कज्ज-
मत्थि । सव्वेसिं नत्थि समाण-जोगगया । अओ
अहिगारमन्तरेण दीहर-चलणारंभगो अहो

पडेज्ज चि सभवइ । उच्चकज्जसागरणाय समोगयाए
 अबसोअणमायासये । वेरग्गप्पिम-सुद्धवसुस्स
 अज्जप्पिमकरा-मायणासु मणं बहुं लगर, तत्थ तस्स
 रसो आबेइ । सहापि संसार-मोहो तस्स नोसरइ ।
 संसारप्पवंचे मग्गो एव सु यक्कइ, पम्मसाइणवाचारे
 मंदो एव चिइइ । एरिसाईं सदाहरणाभि बहईं
 दीसंति । अस्स कारणं मोह-दसा । सा उवसमेज्ज
 ता अग्ग-मग्गो सरलीभवेज्ज । परंतु मोहदसाए
 अवसरण बहु-कटिणमत्थि । एवं संते पि भगवद्द्वार
 भूमिविहारी संसारवासी यग्गा वि स-गिइत्था
 समस्स आवासयस्स समुच्चिमस्स वा पवहारस्स
 बाहो न आबेइ, सहा सुवं अज्जप्पिम-मायणं
 पिकासेठं, अज्जप्पिम-सुद्धं च पोसेठं पारइ
 अज्जप्पिमज्जीवणं जीविठ पमवइ । तेहिं (गिरत्थेहिं)
 जीवजस्स सवं आयंसं सम्मत्तेण मक्खसीकाऊण
 संसारवामे पसंतेहिं पि न तारिसं संसारपवहार
 भिच्छीमर्षं जं मणूसजीवणं निस्तारयेव गमापि
 उजेज्ज । संसारवासे पि ते अप्प विवणं जग्गाबेठ,
 अज्जप्पिम विचिं च पोसेठमरिहंसि । अज्जप्पिई

वेत्ती जह जह पूसइ, तह तह गिहत्थासम-
 गवित्तिविसया आसत्ती मंदीभवइ, तह तह य
 अज्झप्प-जोगो अट्ठिअं विकसेइ । इत्थं भावणा-
 विभूसिओ दिट्ठिसंपन्नो सक्कारी अप्पा अगार-
 भूमिआए वि अज्झप्पिअ-पगइं साहेइ, जगस्स य
 आयरिसख्वो वि होइ ।

जइ उच्चं न चडिज्जइ, तट्ठावि आयरिसो उ
 उच्चो भावणिज्जो । निम्मोह-दसा जइ न पाविज्जइ,
 तट्ठावि सो महंतो आयरिसो दिट्ठिसमुहो
 निग्गेओ । सो आयरिसो जइवि आयरणम्मि न
 ओअरेज्ज, तट्ठावि तस्स चित्तणं मणणं बहुमावासयं ।
 तस्स दिव्वमग्गस्स, ताए ईसरीअविभूईए
 भावणाए रसिगीभव्वं । इणं पि हु सोहग्ग-इन्धं ।
 तग्गोअरं तत्तणाण खल्ल उच्चतमं परमावासयं तत्त-
 णाणमत्थि । तस्स अणुसीलणं जेइहं होहिइ,
 तेइहं लाहावहं । अप्पा तेत्तिओ हल्लओ हविहिइ ।
 अप्पिअ-सज्जाओ जावमेत्तं विकसिहिइ, तावमेत्त
 अप्पा वीरिअसंपन्नो भविहिइ । परिणामे, अप्प-

વીરિઅમ્મિ પચ્છકુલે વિકસંતે મહાણુમાયો
મોહનાસા છુટ્ટિઅ પમવિસ્સા અપ્પ-સાદના
મહંતકુલકરિસં સાદેત્તં । અંતે અ સાદણ-વિકાસે
પરં કલ્હ સમાગણ સંપાનિદિ અર્ણત-સાસયં
પરમપ્પ-ચંગલં ।

અય પાયય-અજ્ઞત્તત્તાલોઓ મમ
સક્કય-અજ્ઞત્તત્તાલોઅસ્સ [અધ્યાત્મ
તત્ત્વાલોકસ્ય] સ્વતરમત્થિ । અવસ્સં
સ્વલુ થેવા નૂઅણ-સિલોગા, જેસિં સક્કય
સ્વ સક્કય-અજ્ઞત્તત્તાલો અ નત્થિ,
અત્થ કત્થા કત્થા અતરાલે નિવેસિઆ
અત્થિ । સુદ્ધિણો પટેજ્જ, માવેજ્જ ઇમ
ગંયં પત્થાવણા-સમેઅં તિ માવેમાણો
વિરમઇ—

કસિમ-પુણ્ણમાસી,
ચિ સં ૧૯૧૫ }
જામનયર ।

નાયવિજઓ ।

મ પકાર મુનિમહાશય



ન્યાયવિદ્યાનંદ-ન્યાયવીથ
શ્રી ન્યાયવિજયભટ્ટ

FOREWORD.



Nyāyātīrtha Nyāyavishārada Muni Shri Nyāyavijayaji Mahārāj, who has sung this Adhivātmavivāloka, and who has written many other books, is a pious Jain Monk of erudite scholarship I have had the good fortune of coming in contact with this great soul and all the while I have been impressed with his brilliant genius and nobleness of mind He has sacrificed the pleasures of his life for the sacred cause of Religion—Religion not in its narrow compass, but in its widest extent, and in its true essence His religious views are very liberal and far from being sectarian and hence appeal to the hearts of people, belonging to different sects He discards all the paraphernalia of Religion, and interprets it as one that links together by an immortal chain, the hearts of people at large He has resorted to this saintly life, it seems, as a consequence of some inward call of heart incapable of

being resisted. The book named *Dinākrandanam* [The wallings of the helpless] is eloquent of the surges and tumult of his heart and his exhortations to God poured by him in that valuable work, are symbolic of the warbling stream of sympathy and feelings of piety running in the innermost recesses of his heart.

He has a very high capacity of delivering public lectures in a homely and convincing style. Whenever he proceeds to the rostrum to deliver a lecture he is so highly inspired and transported with joy at having to deliver the sacred message of God that he forgets himself and his limbs keep time with the tunes of his heart. This is largely responsible for the ineffaceable stamp he leaves on the minds of the audience.

His religious tolerance exposes his translucent heart and gathers round him many an admirer [both western and eastern]. He freely mingles with the students as evidenced by his advice to the students, written in Sanskrit verses, during his stay for four months.

at Bombay, and instills knowledge into their minds. It is this affability of heart, this dignified simplicity, this magnanimity of mind, this rich learning, that makes others bow their heads before him in deep reverence.

His mastery over the difficult Sanskrita and Prākṛita languages, is indeed laudable. The Jain monks deserve a great deal of credit in keeping these languages alive and the worthy Muni Shri has fairly contributed to the Sanskrita literature by his compositions. This Prākṛita composition is a work of great genius and highly bewitching the hearts of the Prākṛita-knowing reader.

He is an author of many books of which his वीर-विभूति, दीनाक्रन्दनम् and this अध्यात्म-तत्त्वालोकः, are of out-standing merits and are valuable treasures. In his वीर-विभूति he has paid a glowing tribute to Lord Mahāvira and this nice booklet should claim a front place in the library of every student fond of literature.

This Adhyātmātattvāloka is composed in Prākṛita, in the present edition, and also in Sanskrita in the previous editions. He has

also undergone the trouble of gracing this work by translations into English and Gujarati and the readers are largely helped by these translations.

Poetry is the soul of literature and the Mun Shri has marvellously got hold of this soul. His verses are bedecked with simplicity coupled with dignity. The smooth and unchecked flow of his poetry is really charming and fascinates the readers. It is an echo of the rumour out of his heart. Every verse slides forth to another in an unbroken link. His heart flings a word and the word easily settles itself in a beautiful rhyme.

In the foregoing Sanskrit-Gujarati edition he has written an extensive preface in Gujarati. The readers of this book will find a Prākṛita translation of this preface in the present edition. It is an intelligent summary of his philosophical ideas. Man, as he says, is steeped in deep ignorance and hankers after material happiness. He is, so to say, raising delusion to pass it his farm and does not realize the true form of happiness. He is at his wit's end to find out where the real and

abiding happiness resides There is no peace without the purification of the soul and the latter can only be achieved by pious conduct Man has to keep at bay the implacable foes like Lust, Pride, Anger and Avarice He lays special stress on this pious conduct and by a logical chain of arguments, hammers out the truth that 'A well behaved infidel far surpasses a man of faith, divested of pious conduct' Society stands unshaken on the rock of this eternal truth, contained in Sadāchāra

The pinnacle of man's glory lies in the development of the soul, the effulgent being with its all ambient rays The soul is an entity distinct from all the material world The Munī Shri has clearly brought to light the mingled though truly separate, existence of soul The senses perform their functions, but their manipulation rests entirely with this supreme being in the body

With the realization of this soul, man understands, as he says, the theory of Re birth He has lucidly expounded this theory He has also analysed life into its various aspects and

holds out an immaculate mirror to life. He tries to render the impervious pervious by a smooth flow of arguments.

He does not believe in the word accident and dives deep into its reason arriving at the conclusion that Every effect has a cause. He advises all to go on doing good deeds, because the accumulation of good deeds is sure to blaze forth at the proper time.

He lively endorses the view that the non-acceptance of soul re-birth and the existence of God, would plunge the world into the bottomless ocean of chaos. In such a state the very life itself would be stripped of all its pleasures and encircled by the untransgressible seas of dismay and disappointment.

Ultimately he finishes his preface by exhorting the readers to always look up to the sky : i.e. they should place their ideal high. The poem Andrea Del Sarto of the well known poet Browning compares favourably with the The painter in this poem says:—

" Ah ! but a man's reach should exceed his grasp or what's a heaven for ? "

To come to the text proper, the Muni Shri has divided this composition into eight chapters, and they are arranged like the rungs of a ladder to reach the goal of Absolution. The first chapter is devoted to आत्मजागृति or संवोहणा—the awakening of the soul. The second chapter deals with पूर्वसेवा which consists of devotion or attachment to preceptors, parents, elders and God, etc., and is a step to the elevation of the self. In the third chapter on अष्टांगयोग he distinguishes between the सकर्मक and अकर्मक souls and explains the eight steps to Yoga.

He advises man to bridle his mind, speech and actions and to keep himself away from malpractices. He vehemently points out that man must preserve celibacy which is the soul of man's development. Without this, a man will ever be rotting in the weltering pool of misery. The fourth chapter preaches कपायजय—

the conquering of all passions. Man should rise head and shoulders above these passions, and should not be allured by their tempting waters. These are his veritable foes and he has got to conquer them for obtaining absolute liberation. The fifth chapter named **ध्यान-सामग्री** speaks of the restraining or taming of the fickle mind for the sake of meditation. The mind is difficult to be checked like the wind. Still how ever by constant and proper practice this can be subdued. The process of mind and meditation are interdependent. The sixth chapter on **ध्यानसिद्धि** deals with the various kinds of **ध्यान**. Feelings play an important part in **ध्यानसिद्धि**, and one who has cultivated the feelings, mentioned in the chapter attains to a high level. The seventh chapter is devoted to **योगशेखरी**. It treats the difficult subject of **योग** comprehensively and points out the different modes of **योग**. The highest progress of Yoga leads the soul to a point from where it never goes down. The last chapter **अभित्यक्त-दिक्षा**

is replete with fervent appeals to men, emanating from the pious and benevolent heart of this sage. He sounds a warning to those who are slumbering in ignorance, to rise and perceive the truth held out by Great men. All are not gifted with equal powers, yet there must be a deliberate and sincere attempt on the part of all to step to the path that leads to the uplift of the soul. Universal Love, indeed, takes a man to the path of absolution. This love not only benefits the man himself but also the whole world.

To conclude, this book is a compendium of the older teachings, written with fresh energy and deep insight. This work will, therefore, be a great treasure to the Prakṛita literature, and should be studied by all the Prakṛita—students. All honour to such poets, philosophers and sages who acquit themselves creditably of the sacred responsibilities imposed on them and save the world from going to its rack and ruin! All honour to such divine persons who put in black and white their ideas refined by their experience and thus

replenish the general stock of knowledge !
 All honour to these personalities that shed their
 blissful lustre over all that happen to fall in
 their orbit directly or indirectly !

Jamnagar	}	M R TRIVEDI
13 th. November		B A G
1938		High School Teacher

SOME IMPRESSIONS.

The modest author (Muni Mahārāja Nyāyavijayaji) in the concluding Shloka, claims to be possessed of no more than a smattering of knowledge. But the success which has attended his efforts in presenting so difficult and abstruse a subject in graceful and easy flowing Sanskrit verse, shows not only the author's great proficiency in Sanskrit but also his long and close intimacy with the subject

Natvarlal Maneklal Surti,

B A L L B ,

City Magistrate, Bhavnagar.

I have full confidence in the fact that whatever is projected from the mind and heart of so illustrious an author as Muni Mahārāja Nyāyavijayaji, must have that perfection which his deep learning and high moral conception of life guarantee. All throughout the work there breathes a spirit of toleration a rare virtue amongst religious controversialists

The author has undoubtedly realised that a religion is after all a means to an end and the end is God the Truth the Absolute the Brahma the Final Cause the Jina or whatever name we assign to that final spiritual condition which we try to attain. In the fundamental identity of all religions we must seek our refuge if we desire to advance spiritually.

Tribhuvandas K. Trivedi

Dewan, Bhavnagar State.

Indeed I have had many opportunities of coming into close contact with this great soul and I have learnt how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness. A few such eminent saints a few such torch-bearers of light will keep up the reputation of any country as the greatest home of piety righteousness and virtue.

B. Bhattachārya,

M. A. Ph. D.

Director, Oriental Institute, Baroda.

विजय-मंतो ।



सुनिच्छिओ रे ! विसयाण चाओ

वज्जेहि तग्हा सयमंव तुं ते ।

ते वज्जमाणा तुह आवयाए

चत्ता सयं ते पुण सपयाए ॥ १ ॥

अमू वीरो णूण महसमर-खित्त जयइ जो

अमू वीरो कंठीरव-वह-महोयं वहइ जो ।

स वीरो वीराण परमिह समत्ते वि भुवणे

निअऽक्खग्गामं जो जयइ परमप्पाण-यलओ ॥ २ ॥

जिणेहिसे तुं जइ नो कसाए

जिणेहिसे तेहि तुमं खरेहि ।

कसाय-जेउस्स तवोन्नयत्तं

कसाय-वस्सस्स य दुग्गयत्तं ॥ ३ ॥

नायविजओ ।

सुद्धि-पत्र ।



असुद्ध	सुद्ध	पिठ	सिन्धोग-पायका
अरण	अरण	१	१२-३
बि	पि	२४	४७-१
	"	२६	०-३
तपस्ते	तपस्ते	२६	११-४
पदि	पर	३८	७४-४
हसपठ	हसपठ	५०	९१-३
बि	पि	५४	१०१-१
सुख	सुख	१४	१८-१
हि	हि	११०	५१-४
सह-कोसे-			
प्राहण	प्राहण	पिठ ११	पेती १२

किंचि सूअणं ।

पारंभे एत्थ 'मयो,' 'द्विअये' आइ-पओगेसु
ए-ओ सरा 'य्'-आवरिआ आगया, किंतु
अवण्ण-भिन्न-सरा 'य्'-अणावरिआ-नग्गा एव
सोहेज्ज ।

ए-ओ सराण पच्छा 'अ'-लोवख्वसंधी पुव्व-
पायय-गंथेसु वि उवळ्वभड, तयणुसारेण एत्थावि
आइम-पयरणदुगे केसुड पओगेसु दीसइ, परंतु
तम्मसंधि-अकरणमेव सुदरं ।

पढमेसु वेसु पयरणेसु एत्थ थेव-पओगेसु सर-
पच्छा 'च'-पओगो आगओ; किंतु सर-पच्छा
जहोचिअं 'अ'-पओगो अह्व 'य'-पओगो
सोहेज्ज; 'च'-पओगो उ अणुस्सार-पच्छा
सुंदरो ।

संसोदणिज्जं जं किंचि एत्थ पावेज्ज कोविआ ।
अवस्स मे निवेएज्ज, इअ पत्थेमि संजलिं ॥

नायविजओ ।

विसयक्रमो ।

पृष्ठको

प्रथम-पररण	<u>संयोद्व्या</u> ।	
	[Spiritual Instruction]	१
द्वितीय-पररण	<u>पुण्य-सेवा</u> ।	
	[Preliminaries of Yoga]	११
तृतीय-पररण	<u>अष्टांगयोगो</u> ।	
	[Eight stages of Yoga]	८५
चतुर्थ-पररण	<u>कसाय-जयो</u> ।	
	[Victory over passions]	१०९
पंचम-पररण	<u>ज्ञान-सामग्री</u> ।	
	[Requisites for Meditation]	२०३
षष्ठ-पररण	<u>प्राप्त-सिद्धी</u> ।	
	[Success in Concentration]	२२५
सप्तम-पररण	<u>योग-रूपी</u> ।	
	[Various kinds of Yoga]	२४५
अष्टम-पररण	<u>अंतिम-सिफ्ता</u> ।	
	[Last Word]	२५७

अज्झत्ततत्तालोओ ।

विसयक्रमो ।

पृष्ठको

पदम-परण	<u>संनोदना</u> ।	
	[Spiritual Instruction]	१
दीम-परण	<u>पुम्ब-सेषा</u> ।	
	[Preliminaries of Yoga]	३१
तीम-परण	<u>अगगो</u> ।	
	[Eight stages of Yoga]	८५
चोत्प-परण	<u>कसाय-अभो</u> ।	
	[Victory over passions]	११९
पंचम-परण	<u>ज्ञाण-साममी</u> ।	
	[Requisites for Meditation]	२३
छद्-परण	<u>भाष-सिद्धी</u> ।	
	[Success in Concentration]	२२५
सप्तम-परण	<u>अगस्सेची</u> ।	
	[Various kinds of Yoga]	२४५
अष्टम-परण	<u>मेतिम-सिफजा</u> ।	
	[Last Word]	२५७

पढमं पयरणं ।

संवेहणा ।

1

My three fold salutation to the Higher Souls who drank deep of the spiritual nectar imperceptible to senses and overcame the poison of Karma accumulating from time immemorial

2

Proficiency in scriptures is of no avail, eloquence proves harmful and physical sciences come to naught, if the spiritual ambrosia be not tasted

3

Indeed the sole object of knowledge, devotion, austerity and religious rites, is the illumination of the soul by the removal of all the internal impurities with the help of deep concentration of mind

4

Meditation, silence, penances and sacred ceremonies, if not practised with a view to self—realization, will not be productive of good result Those efforts are commendable, that are directed towards [the attainment of] the goal

॥

अमृतपेठसमपक्षगाम्

विद्या कजेहवा बिस हणीअ ।

अमृतचरितपक्षगाम्

तिहा पवदे अहर्ष परप्पा ॥

२

हर्ष हवा सत्यबिसाग्यर्ष

अमृतचरित य गिरपदुर्ष ।

विष्णुपदेरुत्तमवर्ष

माधवारुत्तमवर्ष ॥

३

माधवारुत्तमवर्ष

पयोधर्ष वरु पक्षगाम् ।

मणस्समाह्वित अमेसरुत्त-

विस्तोहवा अमृतचरितगाम् ॥

४

हर्ष य मोर्ष य सवो क्रिया य

अमृतचरितगाम्

न होय अमृतचरितगाम्

हवा वि अमृतचरितगाम् ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment, which is like an island in ocean, a fruitbearing tree in a desert, a lamp during night or a hearth in winter

6

The resplendent spiritual grandeur is the vanquisher of the old age, annihilator of death, consumer of all diseases, conflagration to the seed of the tree of birth and death, and the instrument of limitless knowledge

7

Before the neverfailing shafts of Cupid, even austerities are rendered vulnerable, but surely they prove blunt—take no effect on mind armoured with spiritual light

8

With the pouring down of the shower of Adhyātma [spiritual light], the seed of Yoga takes root in the barren mind, sprouts of merit shoot forth in abundance and everywhere quietude reigns

१

दीप समुदग्निं तर्ह मरुग्निं
 दीपं मिताय अगर्णि हिमं य ।
 कपलं कराळे सारय दुराध
 अष्टाध्याय्यं बहुभागधम्भो ॥

२

जय जय मरणस्तं मिष्यू
 रायसवादी अहिखामयार्ण ।
 जम्मदुषीअग्नि-अपतविग्ना-
 निआपममप्यमहाविभूर्त्त ॥

३

ते वम्महस्सावि सरा पर्वडा
 छिदाग्गो होर तयो वि जेहिं ।
 अष्टाध्याय्यमपिहिण उ चित्ते
 सुनिच्छिन्नं कोण्डरुसं वयंति ॥

४

वासग्निं अष्टाध्याय्यमपाठस्तं
 मण्ययं पूसा जोग बीम ।
 पुष्पाकुरा निधाय्युपसति
 सन्नात्य संती उपागमय च ॥

9

When spiritual light shines resplendent in the city of mind, how can there be any room for the darkness of ignorance? The mire of desires dries up and the thieves of moral uncleanness flee away

10

The person with no yearning after the spiritual moonlight productive of nectarlike blissful concentration, lives to no purpose, like a beast though endowed with the form of man

11

Fearless treads, in the three worlds, the man who wields the very sharp weapon of Spiritual Light He, self—dependent, always remains enjoying unsurpassed happiness of peace

12

Words fail to describe the elixir of Spiritual Knowledge which emancipated even those wretched beings who, by the perpetration of monstrous sins, brought on themselves endless miseries

९

अष्टावक्र-सुखे पसरततेष

मनप्युत्तय परिमासमाये ।

कचो तमो सुखे मोग-पक्षे

सिम्बे पक्षार्थेति कसाप-चोय ॥

१०

मार्कण्डेय-सुखे सप्तमार्गि

अष्टावक्र-कन्द पक्षपक्षमाये ।

न मस्तु चित्तमि विद्यामविभासि

पक्ष निरुद्धं स मोहममा ॥

११

मोहमस्तु सप्तमार्गि

मन मय तस्तु सुखे तिमोय । ।

स मयस्ततो चित्तमि निरुद्धं

मनुत्तर सति-सुखे एतेतो ॥

१२

मार्कण्डेय-सुखे विमोक्षणाणि

मोहमस्तु सप्तमार्गि तिमोय । ।

अ तारिणापुष्टरं वि कसी

मन्विगस्तु सप्तमार्गि तिमोय ॥

9

When spiritual light shines resplendent
in the city of mind, how can there be any
room for the darkness of ignorance ? The mire
of desires dries up and the thieves of moral
uncleanliness flee away

10

The person with no yearning after the
spiritual moonlight productive of nectarlike
blissful concentration, lives to no purpose,
like a beast though endowed with the form
of man

11

Fearless treads, in the three worlds, the
man who wields the very sharp weapon of
Spiritual Light He, self—dependent, always
remains enjoying unsurpassed happiness
of peace

12

Words fail to describe the elixir of
Spiritual Knowledge which emancipated even
those wretched beings who, by the perpetration
of monstrous sins, brought on themselves
endless miseries.

१३

पुमण्यचित्तिस्त निभस्तस्य
तद्व्यवित्तिस्त भवणत्वे ।
अष्टपरायसरसुण्साय
सिद्धीसु सद्दीसु य ऊण्या का ? ॥

१४

कर्मरिभं सद्यज्ञगण्यर्धं
णवा बहुर्तं समर्थं पक्षो ।
तिष्ठत्यो वा घणिम पुत्रो वा
न इत्येवो अयजच्छ्वर वा ॥

१५

अप्या च कर्मो च परो भवोर्ध्व
मुक्तो च तस्मिन्निक्रमे परोर्ध्व ।
इत्येवमेतच्छ्रमे विद्येमा
समं परं सुविचारणादि ॥

१६

पुमण्यधीर्धं न परोक्तामावा
पुमण्यधीर्गोमर्ये उच्यते ।
अदियण्णाप्यक्रयोक्तेसा
संता गृह्यं पठिष्यति किन्तु ॥

13

With the propitiation of the supreme Lord अध्यात्म, what Siddhis and Labdhis are not within the reach of one whose mind is concentrated on the real nature of soul and who is disinterested as regards worldly phenomenon

14

He, who has attained high equanimity knowing all the worldly phenomenon goaded by karmic forces, is neither pleased nor displeased whether extremely eulogized or censured

15

After careful and thorough investigation, [our] mind should be firm in the conviction of soul, actions [Karmas], next world and Salvation and means leading to its attainment

16

Super sensual objects are ever beyond the power of perception of men with physical senses or imperfect knowledge, but they are realized in their true nature by the righteous with the help of the advice of those that are endowed with superphysical knowledge

૧૭

સુરપ્તત્તે અદિસપિસઝળ

અમૂઢવિહીમ કરિસપ્ અ ।

પિગ્ગેદિ અઝ્ઘપ્પમુઢીરિર્મં તં

ચિન્પ પ્પુઝાદ વસાઅ પમ ॥

૧૮

વન્નાપમૂઢં કિમપીદ પોત્તં

ધોસદ્ધુઢત્પારમ્પીમશમિ ।

અપ્પઝ્ઘઽઝ્ઘપ્પમગાદિરોદ્ધં

નિપોદ્ધંપ દિજવપ્પ મિત્તા । ॥

૧૯

પુણ્ણપ્પહાપા ગદ્ધા ચિસિદ્ધો

સંપઘ્પ માણુસઞ્ઞમ્મઞ્ઞેગો ।

સપાસપા ત સહઢીજ્ઞનંતિ

સુણ્ણાપમો સાદિમ અપ્પપિર્સં ॥

૨૦

વેદા જ્ઞપ્પતા ગદ્ધિઆ હમ્મિજ

જીરિય્પ માહાવરણાઽઽચિય્પ ।

મોદમ્મસ સપ્પે જ્ઞલુ વેદઞ્ઞેગો

વેદ ચ સપ્પે પુણ પ્પવ પુણ્ણા ॥

17

The wise define Adhyātma as everything that is done clearly keeping in view the unsullied nature of soul It is the very characteristic of the enlightened state

18

Here I am eager to say something auspicious Listen, O dear friends! with an attentive heart, if you desire to reach the highest summit of Adhyātma

19

The excellent human birth, the best of all lives, is the result of the great power of meritorious deeds The wise turn their lives to advantage by the purification of their own conduct with the help of good knowledge

20

The phenomenal soul being overpowered by ignorance, took innumerable births, infatuation leads to the attainment of bodies from which proceed miseries

२१

सरीरिणो जम्म-अरा-मईण

बुद्धाणि सत्थाणुमवा वपसि ।

रोगाद्दुमाणि पुणो बह्वणि

भवम्बुरासिम्मि मयद्धरम्मि ॥

२२

तम्हा पुणो जम्मनिकम्मयद्द

मोह इयेईं सुजणा जर्पसि ।

मोहो हि संसार-महाअयस्स

कम्मो समत्तासुररक्कसीमं ॥

२३

सुखे हि दोसा पम्वंसि मोहा

मोहस्स भासे मद्दि तण्णपाये ।

इह देवमच्छन्निपाच्छरसं

ममसिणोऽत्तद्धाये निमसि ॥

२४

भरी अरुओ भववक्कथाई

मुग्घीअ मोगा बहुसो बहुता ।

तद्दाणि तिप्पि अगयो इयाणि

मणूसमोगेषु गवैसय तं ॥

21

It is evident from scriptures_ and experience that the birth old age, and death of a living being, are full of miseries Moreover, there are many perils arising from diseases and the like in this dreadful ocean of worldly life

22

Consequently to avoid the recurrence of birth, the wise try to destroy illusory attachment, because it [only] is the root of all sufferings and the main prop of the gigantic world building

23

Delusion is the source of all vices, the former being destroyed, the latter cease to develop, so the wise [always] bear in their minds this—the secret of Spiritual Knowledge

24

The phenomenal soul wandering in the world revolution has enjoyed many times various kinds of worldly pleasures, still he, not being satisfied, is now feverishly hankering after human enjoyments

२१

पाप्मेण रिचीकरणे वि पादो-

वासिस्स तिण्णो सरिस्सो न अस्स ।

तप्पयमागत्थिअआठविन्दु-

पाप्मेण हि तस्स हिवेस्स रिची ! ॥

२२

पारं सयंमूग्गमस्युहिस्स

ओयंसिण्णे पाविअमीसप वि ।

अपापतिग्गहामारणस्स

उत्तमये अहम्प वईति ॥

२३

अककभूमप्पकसासगस

न पुब्बहं पुब्बहमेअमेय ।

तण्हानिपत्तोवगपापगासे

संतोसणामं रयण अणग्गं ॥

२८

न तं सुहं अत्थि घटापरायं

न वा सुपण न पुरम्पण ।

अस्मि सुहं तुहमणप्पाण

महाणुमाया समप अईति ॥

25

When his thirst has not been quenched, even though he has drunk and exhausted the whole ocean, can he ever be satisfied with a drop of water standing on the top of a blade of grass ?

26

Even those gifted with indomitable energy who can cross over the great ocean called Svayambhuramana, are too feeble to cross the unfathomable ocean of desires

27

The sovereignty of the whole world is not unattainable, but the only thing difficult of attainment is the jewel like and invaluable contentment which finds scope only after the cessation of all desires

28

The happiness having contentment for its origin in which the wise pass their time, is beyond the reach of even kings, gods and Indras

२९

कामुष्मन् जं सुहमन्ति शोष
 दिव्यं न पुन्यारय-आत्मयमि ।
 विरण्ड-सुपक्षस्व पुरो न किंचि
 कखोअतम्य करसुषो तं ॥

३०

इहति को नाम अहिं करिता
 यय ममत्तं सुदिषो इयंया ! ।
 सप्ये वि मोहायरयेदि सुता
 सगम्म को क नहिम कुणेया ! ॥

३१

सत्य वि तण्डस्तपिमा अगम्मि
 सप्येय को कस्स समं पशार्ड ! ।
 कीरस्स संबणयिदी वि केण !
 फळावदो कथर नाह अम्हा ॥

३२

सत्य पराहीणवसा इहति
 को कं सत्तं पमवस्स काउ ।
 सयं इयिहो हि कइ समण्यो
 दयस्स काउ सिरिमन्तमय ! ॥

29

The happiness arising from worldly pleasures in this world and also the heavenly happiness are decidedly much inferior to that derived from the total cessation of desires, just as the light of a fire fly to that of the Sun

30

There is nobody in this world with whom we can identify ourselves and ever continue our friendship, and can make ourselves happy, when all are under the potent influence of illusion [Moha], who can, with the association of whom, achieve self—interest [spiritual good]

31

All being heated by the fire of desires, none is capable of making others peaceful, there being no possibility of reciprocal relation, with whom can we bring out friendly association ?

32

None being master of himself, who can then liberate others ? How can one, himself poverty stricken make others rich ?

३३

सुखो जणो सत्पणुमधविचो

सत्था च सम्बन्धपिही समग्गा ।

पम्मय्यविस्स स एव तेस्सं

सत्थे समत्ते अह ! को णु कम्स ! ॥

३४

अरसत्थि वित्तं पडं तईआ

मारकमो होठि अथा समग्गा ।

इमिहजोगे पुण्ण म्मापरा वि

पप्पुहा होअ छही पिपा वि ॥

३५

पिआ च माआ च सरोमपाई

सम्भं ह कम्मणुरण्यप्पुहभं ।

अवत्थपरां अवि संगअकळे

अज्जायमो अण्णयं सुणेह ॥

३६

म वत्थुओ कसअ को वि अत्थि

विहीअ मोहा बहप अणोऽयं ।

अज्जायपिहीअ विचित्तयमि

मासेअ निस्सारमिणं समग्गा ॥

33

Self—interest governs all minds, all friendly relations are due to it It alone feeds love as oil, the light When once the interest ceases, the bond of union surely breaks

34

All persons become servile dependents, importunately soliciting favours of him who is the possessor of immense wealth But when he is reduced to poverty, even his own brother or even an intimate friend is loath to look at him

35

The relation of father, mother, brother, sister and friend arises from the working of Karma, but the ignorant attribute such relationships, though unreal, to soul

36

In the whole phenomenal world, nobody is really related with another In vain does this world trouble itself painfully out of illusory attachment If one judges from the standpoint of spiritual wisdom, one would be convinced of the unsubstantiality of all objects

३७

महात्म्याऽऽयामस्तुलाभमाई

जं वसुविहीनं विष्णुमार्थ- ।

माई समोप्यह तमेष वार्तुं

वरमासच्छि पुन संसरण्या ॥

३८

मपीहय पाणिभमिषिभज्ज्वं

मयो अहा चापह तिष्यतिष्ठो ।

मोगा सुहसेण तहा मुषेर्ध

धावेति मोहेष तर्हि मणूसा ॥

३९

कण्ठूरिमासोपहस्तुवचमो

मिगो अहा चापह तच्चिमिषं ।

आप्याह णो तं पुन सोमरत्नं

पाणी तहा सोपन्नक्य सुहण्या ॥

४०

पुष्पण्ड-भक्त्य-परण्ड-संज्ञा-

नतेसु संरीस्य अत्य-सत्त्वे ।

होन्तं विचिषं इह नेसरिस्त्वं

कहिं वयं विरससिमो क्यत्वे ? ॥

37

Palatial buildings, gardens [pleasure grounds], beautiful-eyed ladies, etc, if viewed from the phenomenal standpoint, fetter the mind, but the same things viewed from the spiritual standpoint, bring on the glory of disattachment

38

As a very thirsty deer runs after mirage, deluded by the illusion of water; so this creature, taking worldly pleasures to be real happiness, strives for them

39

Just as a deer, being strongly attracted by the fragrance of musk, wanders here and there for its acquisition and does not know it to be in its own navel, in the same way a stupid person makes ineffectual exertions for happiness, but does not know that his inner self is full of bliss

40

In the morning, at noon, in the afternoon, in the evening and at night all objects of the world undergo changes. What then should be the object of our trust?

४१

मोषादिभो एव समो वि भंगो
 भव्यं पर्यताय तणूपाय ।
 समप्रसिद्धं परमार्थद्वयं
 चिरय-संबन्धमुचिस्त्वमे किं ? ॥

४२

कस्तस्मिन् भारी तण्वा व कस्त
 कस्तस्मिन् मित्रा मित्रा व कस्त ? ।
 गन्तव्यमकस्त परत्य इतो,
 सन्नि परं होस्वद पुण्य-पार्य ॥

४३

समुद्रमग्नं गिरिभो गुहाय
 पायाच्छ्वेने तिमसाच्छ्वे वा ।
 कर्हि वि गच्छन् न मण्डुना तु
 हवन् गुप्तो विजयपट्टभो ॥

४४

स-भोय-उत्थोभि-विम्बपीर ।
 वन्दारणा ये मिषई मिसीदा ।
 नासीम मृगद्वयमगच्छं
 अर्मा गया ते अभि रिप्तहत्या ॥

41

The whole [phenomenal] relationship is superimposed on all human beings Why do you, then, disregard the real and natural relationship based upon the Knowledge of soul?

42

Whose is the wife, whose is the son, whose is the friend and whose are the parents? Oh, man! You singly have to go accompanied by [only] merit and demerit

43

Wherever one may go either to the interior of the ocean, or to the caverns in mountains, or to the nether worlds or to the abode of gods, he will not remain concealed from the god of death, the mightiest in all the three worlds

44

Even the sovereign kings who dissipated the forces of the excellent warriors of the world by dint of their mighty arms, and who once supremely ruled the terrestrial globe, left this world indeed with empty hands

४५

बीसु असो जाण वसुम्भराण
 गादी मिसावस्सहमोदसुम्भो ।
 महाभुम्भा ते पि हया अमण
 धायाय वन्क सहसा पसुत्ता ॥

४६

महासुयोऽय ष सिटीनिहीमा
 इणं पिया एस परिच्छयो ष ।
 हाऊण एवे हरिसेह ओमो
 न किंचि अण्छीण निमिच्छावे तु ॥

४७

सुदायणे मावस-अन्तफाळे
 मोत्तु पिडत्तं पि महापुददि ।
 अत्थं तहा वेह-निचेयणाई
 चम्मो ष होही गमणे सहायो ॥

४८

इमण वेहेण कुण्हेदिसे अं
 पुण्णं तमघत्थ मयि सहायो- ।
 गमिस्समाणस्स हवदिप ते
 कुण्डुग्गमो भगतमो पि किन्तु ॥

45

Even the paramount kings whose glory bright like the rays of the moon, was sung everywhere on this earth, were struck by the god of death, and to be prostrate on the grounds with their distorted faces

46

Man becomes elated with the thought of the palace, the treasure, the beauties and the retinue, but once the eyes are closed, they are no more

47

At the horrible time of death, when having forsaken the wealth acquired with great troubles, and the body and the houses etc , one departs, धर्म [meritorious deeds] alone, if performed, will be helpful to him

48

Whatever good deeds you will perform here, will alone accompany you to the next world, but none of your belongings will be of avail to you when departing [to the next world]

४९

अथाप्यर्थं सयत्नं असारं

मात्रं कालं मर्णं विरे च ।

चित्तेहि अमृतद्वयमिह सन्धि

कल्याणसदाह्वयमसि कल्प ! ॥

५०

को होर पीयूषं सुरभ्यमूढो

बुद्धिस्त वाङ्मयसमि धोप ! ।

धर्मं सुरभ्यं वि एवमृषो

बुद्धकोसई तस्म अयमि नसि ॥

५१

तत्साध्यामिह हिग्गमायो

सर्वं धर्मोवर्णं जिमो वे ।

न तस्त बुद्ध्यापुनवाचयासो

तमो तपन्ते तदपिमि कसो ! ॥

५२

माएव पूसह पिरव पाह

माएव पीयेह सिजिज्जुप च- ।

मित्तं धर्मोऽपुनमिह मायो

न संपद्य तत्थ निरापरत ॥

49

Ponder deeply upon the matter—in what does the spiritual good lie, knowing the whole world to be unsubstantial and abandoning the fickleness of mind

50

There is no helpful resort in this perplexed world to an embodied soul exposed to miseries. If Dharma, the sole refuge, be not resorted to, nothing else can relieve him of the distress—there is no medicine for him in the world

51

There is no scope for miseries, when the embodied soul scorched by the conflagration of the worldly existence, resorts to the pleasure garden of धर्म [meritorious deeds] Of what significance is darkness when the sun shines ?

52

Religious duty, if discharged properly, rears the embodied soul like a mother, protects him like a father, loves him like a brother and consoles him like a friend, consequently it does not deserve to be disregarded

५३

सामिदि-वासिदि-सुषोह-रम्म

उम्म उवचाणुहवेति सम्म ।

उस्साणुमावव समव धम्म

उविकलसे वे न एवं सुद्धम्म ॥

५४

आइति धम्मस्स फलं तु स्मेआ

साइति ओ तं पुण आपरेण ।

मइति पावस्स फलं न आह

वइति तरसापरणे तु सति । ॥

५५

फळाधि अम्मस्स सिद्धिगिरे वे

संरफण तस्स विधेममव ।

एवं च कज्ज सुहसंगमस्ये

न धम्मरत्तं दुगिरे मुक्खा ॥

५६

सुहस्स मूढं चिर कल्पि धम्मो

ठिणे च मूढे पळसम्मयो को ।

आरुहसाहाविजिक्खित्तं तं

मोनूण धम्मं सुहमेवणं च ॥

53

It is not proper if you disregard Dharma, which has bestowed upon you birth beautified by wealth, fame and good knowledge, or by dint of which you enjoy happiness acquiring all of these

54

All desire to reap the fruit of merit [Dharma], but they do not perform it with interest ! All are willing to repudiate sin, but they are ever intent upon committing it !

55

If mangoes are desired, the mango tree must be reared In the same way, if happiness is to be attained, it is necessary to perform Dharma which the ignorant do not do

56

Dharma is the root of happiness If the root be cut off, you cannot reap the fruits To be engrossed in pleasures without caring for Dharma, is in itself equivalent to lop off the branch, on which you are sitting

५७

पोम्मतिथि पिण्डुयवळा, अपिद्ध-
 कुम्मण्य देहो, सिमिण्य सङ्गा ।
 मण्य पुणो समिद्धिओ पित्तलो
 इयं स ता धम्मनिहिच्छित्तो ॥

५८

पोस तहाऽऽकर्ण बडस्स
 क्ख सया कम्मवसे विव्वसं ।
 परंतु माऽऽओ सि इह तपहे
 क्खयण्यमाप्ताह असोममण्यो ॥

५९

मुत्ताणि मुखाणि सुरोम्माणि
 पीआणि पैआणि रसम्मआणि ।
 बाहिं सरीरं खमा खिवह
 ताहे शु केरिण्णविरुवयाई ! ॥

६०

रसापणं सेवड सण्यया वि
 मुण्जेठ वा पोड्डिममोमयाई ।
 तहावि मस्सेख न देह-कुम्म
 मयावसेत्तीमवणस्सदाणो ॥

57

Wealth is fickle like lightning, body is ephemeral like an unbaked earthen pot, associations are momentary like a dream and the ghost of death is at hand, therefore one should be devoted to Dharma

58

You ever enjoy pleasures by nourishing and embellishing your body But you have not come here for that purpose Abandoning delicacy discharge your duty

59

Think about the foul transformation the objects undergo, when they are thrown out of the body—the very objects once enjoyed as palatable dishes and extra-ordinarily flavoured drinks

60

Even you may resort to medicinal compounds serving as elixir vitæ and tonics, yet the physical [jarlike] frame can never be made to acquire immunity from destruction

६१

रोगेहि देहं कसिभं मविस्स
 मत्तो ज्ञो अमृतरिबसु तेसु ।
 ते पयसीदोति ज्ञया बहिस्ता
 वीणावणो पसर पुक्कमेव ॥

६२

पम्मुक्कमोहीमविक्कण देहं
 मजस्सुक्किम्मीकरणे ज्ञयेखा ।
 न देहसोहं पुरिस्सत्पत्तिमी
 चित्ते तु सुखे पुरिस्सत्पत्तिमी ॥

६३

अज्जाय मोक्खाय न बत्थवी सं
 देहं न तस्साप्यमत्तिं वज्झु ।
 अमुं पुमुक्कसुस्स सिम्बोवमोणिं ।
 अमुं पुमुक्कसुस्स मवोवमोणिं ॥

६४

इमा सरीरा विहरा मय्यार्ष
 धारं असाया अदिक्कमसे वे ।
 परोवपारा कुण सोवपारं
 मजस्स मोत्तुं किञ्चिज्जं अत्थं ॥

61

The physical body of creatures is the repository of diseases As long as they are hidden inside, one remains blind with lustful passions When once they become manifest, the wretched person of dejected look, sees nothing else but misery everywhere

62

So disattach yourself from body and apply yourself to the purification of mind The real object of manly effort is the purification of mind, and not that of the body

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष) And physical body is the external instrument of it [Moksha] To a person desirous of Emancipation, this body is helpful to Moksha, while to a person desirous of worldly pleasures, it is helpful to Samsār [the transmigratory cycle]

64

If you desire to have something substantial from this unsubstantial body, the receptacle of impurities, achieve self-benefit through benevolence to others, abandoning the narrowness of mind,

६१

जेजेथ देहेण विवेगहीणा
 संसारपीअस्स कुञ्चति पोसं ।
 तेजेथ देहेण विवेगवन्ता
 संसारपीअस्स कुञ्चति सोसं ॥

६२

मिद्वज्जमोगे सममापरंति
 कुप्पे ज्जया पण्णस्ये तु तत्थ ।
 जयेइ कम्मम विउड्ढइ अन्तो
 मोहे विवेगे च विवर्जममाचे ॥

६३

पाप्मन्तमो खीयवद्दो न ज्ञामो
 पाप्मन्तमो चे पुण्ण ज्ञामवन्तो ।
 तहापि हिंसापत्थमाहम्ममि
 मूढे, चिरग्गे न विमोक्षमोगे ॥

६८

संत्तस्य सामयमेत्तमो वि
 जाणी अण्णणी थ चण्णवा वि ।
 न छत्तिवण्णारण्णे वि मुत्ती
 मोहिस्स, पाप्पिस्स गिद्धे वि मुत्ती ॥

65

The same body which men bereft of wisdom [discriminating powers] utilize for watering the seed of Samsāra [births and deaths], serves for the wise as an instrument for destroying it

66

While two persons are enjoying the same sweet dish, one of them as the result of ignorance, accumulates Karmas, while the other with his wisdom, destroys them

67

Suppose that no insect is killed while one is running with his eyes shut [blind with infatuation] and that some insect is killed by another walking with his eyes open [with discriminating powers] However, the former, being ignorant of the real principle of life, incurs sin of Himsā, while the latter, on account of his attentiveness incurs none

68

The enlightened is satisfied even with the Shyāmāka—food, while the ignorant is not satiated even with an ocean of wealth The infatuated one cannot be liberated even by residing in the forest of Saptaparna tree and the like, while the seer, even residing at home, gets Emancipation

६९

अमृतमन्तप्रकरणं भवत्यर्थं

यितुमन्तप्रकरणं सिष्यार्थं ।

नित्यापन्नं माणसधर्मस्यार्थं

सत्यप्यहार्थं पुरिसरपक्षित ॥

७०

एवं च देवं च परमं किञ्चना

मुदा मनुस्तो नमः सधर्म ।

सुदं च सती पद्मापन्नो उ

चित्तं मन्तस्तु सधर्मं मयस्ति ॥

७१

परोक्षं च ननु ज्ञेयं

परपक्षं हरिमिति कदा । ।

प्राप्तिं ननु तुव बुद्धिगणा

सुमं चर्षति उ पाव-पामा ॥

७२

बुद्धिगणं कीदृशं परमं

पद्मिगुणी तस्स सुधं समं ।

आपावन्नोऽप्यर्थं करिष्यमाणा

पद्माहर्षं दम्भि । मयं तुवस्तु ॥

69

Mind if impure, revolves in Samsāra, and if unsullied, leads to spiritual bliss In reality, the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking, happiness and peace are secured by him who has the equanimity of mind

71

Why do you envy the rise of others ? Why do you rejoice at their fall ? Your evil thoughts do not affect any one else, but on the contrary, they entrap just you in the meshes of Karma

72

Evil thoughts cherished against others affect one's own self Blow given to others reacts against one's own body "Action and reaction !"

७३

पयोदये चे तुह पुप्यपत्ता
 सिमा काई अ तुम तत्प काहो । ।
 ईसं कुप्यस्तो विहर्ष परत्प
 हाणि सुबस्तेष कर्त्त करति । ॥

७४

विष्मत्तरं बहू अस्त पुष्पं
 पवर्द्धमाणोद्यमागधैर्म— ।
 तमच्चहाक्यम्भं न को वि
 मये कि सुम्भ पति पूज्येषा ? ॥

७५

पयोवपाये कस्तु यमकर्म
 पयोवपाये अ कण्डकर्म ।
 यत्तज यमं कर्त्त अ पाव
 विस्तस्त पार्त्त अमय विहाय ॥

७६

आ उधई पावजई अ अरिप
 पुष्पस्त पावस्त अ अमिमं तं ।
 पुष्पे समते विहयो अर्ध
 ता नरसरे को शु सुहृमि मोहो । ॥

73

What advantage do you derive, if your wicked efforts nullify the success of others ? Worthlessly cherishing jealousy towards others, indeed, you do harm to your own self

74

When one's merits fructify in full force, there is none who can reverse the tide of his increasing prosperity. What is to be done by throwing dust towards the sun ?

75

Beneficence towards others is, indeed, the meritorious or religious duty [Dharma], while to do ill to others, is a sinful act. To commit sin having abandoned Dharma, is like drinking poison discarding nectar

76

Rise and fall result from merit and demerit. When the stock of merit is exhausted, the star of prosperity sets. Then, why are you fascinated by momentary happiness ?

७७

विचिन्तयेत्सममपि कर्तुम्

किं शुम्भसं, क्षुण्यसि कोहसे किं ।

कम्पस्स पसो निहिजो यियागो

पुण्णोदयो पाहए कोदमं ॥

७८

इत्था सुप चक्रधय नरिन्दा

ओपसिणो वा सुसिरी सुद्धा ।

सव्ये सकम्पपमवा भवन्ति

सन्ताण को कम्पपसमि मोहो ! ॥

७९

सया बिलोपस्य मिमं चरित्तं-

इसेह जं उद्धरित्तं व पए ।

दम्पस्स मिग्गाआ हाणि-सुद्धी

न मोहइको निजए चरित्तं ॥

८०

सिद्धसि दूरीकरित्तं पुहं वे

चरित्तपोसा समयाकरेदि ।

महेसि सुफणं सयरं अहुफणं

सया सयापारपरो हएदि ॥

77

Why are you wonder-struck and stupefied at seeing the varied prosperity in this world ? It is all the result of Karmas, and rise of merit degrades one who is attached to worldly pleasures

78

Indras, gods, kings, paramount rulers and those possessing prowess, prosperity and beauty—all are made up by their own Karma Then, why should a wise man blindly attach himself to the fruits of Karma

79

One should always introspect oneself whether one is [morally] elevated or degraded The greedy persons interested in acquisition and loss of wealth, do not examine their character

80

If you want to ward off misery, remove impurities of character If you wish to be endowed with excellent happiness, keep your conduct always good

८१

विहोद्विहं पुण्णार्त्तं गुण्णाय

अम्मासद्वेडं च पईसुआण- ।

निषेत्तर्त्तं नूणं मिअस्सं सुत्तं

जहणसत्तिं न्हिपसगम्सं ॥

८२

करसिं दिह्मिं न गुणे परस्सं

घेत्तुं तु दोसां सत्तं भत्तिं सत्तो ! ।

सुत्तं पुरीसे पियं सुम्भरस्सं

दोमे परपके न तुमं रमंठं ॥

८३

सम्भो जम्भो वृत्तमत्तं तुम्भोऽत्तिं

निदूत्तणो नाम स धीमत्तणो ।

न किं पुणो वेत्तसिं तुं अदत्ता

निअकमाण्णं इदिअमार्त्तं ! ॥

८४

किं मोरत्तस्सां पुण्णमंऽअचिन्तं !

किम्भो जयह्मसिं पियंऽअकर्म ! ।

किं धूमपुण्णं जयसे अ धेनुं

विजण्णज्जासं पत्तण्णमाणो ! ॥

81

It is highly necessary for a person who wishes to achieve self-good, to regulate himself his best, with determination, in order to dispel bad habits and to practise virtues

82

Without appreciating the virtues of others, you are always ready to find fault with them You take delight in the faults of others just as a hog does in filth, but such a course of life is quite unbecoming

83

Oh, man ! every human being is full of faults, only the Passionless One is faultless Do not be blind to what is burning under your own feet

84

Why do you fruitlessly trouble yourself with the thoughts of others ? Why do you uselessly interfere with matters which do not concern you ? You try [as it were] to accumulate volumes of smoke, as you indulge in odd thoughts !

८१

सुखद्वरस सुखद्वरस न को यि दाया
 जीयो सर्व सारण्य धने न ।
 संतप्य सुखरिभन्त देव
 दकारिभन्त सपर्यय सुखद्वर ॥

८२

सार्य असार्य च मदीरिपद्वे
 कर्मा जहाकम्मविषागसोर्ग ।
 मरुचेष्ट नो उद्धरित सुद्वरस
 न उन्मियस्या च सुहागमम्भि ॥

८३

निस्तपितम दिभहो समेह
 विष्णुपसाय च उर्ध्व रार्ह ।
 तदेव पिरम सुखद्वरस्यकर्म
 नाउ अपीरीमयर्ग न सुखा ॥

८४

उद्देह रम्भोऽत्यमुवह रम्भो
 सहस्मरम्सी यिदम्भो जदेस ।
 तदा महन्ता यि समस्तजुता
 उपागमे आयय-संप्रधाने ॥

85

None is the giver to an embodied soul, of happiness and misery It itself generates them In reality, it itself invites misery through its immoral conduct and then becomes afflicted

86

Happiness and misery pursue human beings owing to the rise of various kinds of Karmas So one should not be infatuated with pride at the attainment of prosperity, nor should his mind be agitated at the approach of calamity

87

When the night ceases, the day breaks and when the day closes, the night falls, in the same way a wise man knowing [the revolutionary turns of] the wheel of happiness and misery in this world, should never lose his mental balance

88

The sun is red when it rises and also when it sets, similarly the great men are and remain the same in glorious prosperity and overwhelming calamity

८१

सुख्यस्स दुक्खस्स न को वि दाया
 जीयो सयं सारथप वणे न ।
 संतपप दुक्खरिअस्स वेरा
 इकारिअं सपमेव दुक्खं ॥

८२

सयं असायं न सदीरिवहे
 उमां उदाअम्मविवागखोर्ग ।
 मज्जेइ णो उअरिसे सुइस्स
 न उअिवेअ न उदागमम्मि ॥

८३

निसावियम दिअहो समेइ
 विअवसाये न उवेइ एई ।
 तदेव विस्से सुइदुक्खअक्क
 नाई अपीपीअणं न कुआ ॥

८४

उवेइ एमोऽत्थमुवइ एमो
 सहस्सरस्सी विअमो अईस ।
 तदा महत्ता वि समत्तज्जुत्ता
 उवागम आअय-संपपार्थ ॥

85

None is the giver to an embodied soul, of happiness and misery It itself generates them In reality, it itself invites misery through its immoral conduct and then becomes afflicted

86

Happiness and misery pursue human beings owing to the rise of various kinds of Karmas So one should not be infatuated with pride at the attainment of prosperity, nor should his mind be agitated at the approach of calamity

87

When the night ceases, the day breaks and when the day closes, the night falls, in the same way a wise man knowing [the revolutionary turns of] the wheel of happiness and misery in this world, should never lose his mental balance

88

The sun is red when it rises and also when it sets, similarly the great men are and remain the same in glorious prosperity and overwhelming calamity

८९

अदुःखं हाहयमग्निताव
 सिआ महेतो तह आवयाप ।
 दुष्कण्यसंगो कलु सत्त-हेम-
 परिक्खणाप कस्सहिमम्व ॥

९०

एत्ता विपत्ती नियमण मोमा
 वारिअण वेव दुष्सावमो स्या ।
 करअ से संस्सरणं समेण
 बयोऽअहा कम्मिमसंरअणं ॥

९१

अप्याणरूपेण तणु विमंता
 विमंति नेअ कलु को अहं हि ।
 एअमस णो संस्सरणं अयस्स
 सुअ ममो पुअहं करिओऽपे ! ॥

९२

महेतमार्यसमुपेअवन्ता
 उअवसक्काअरणे अर्यंति ।
 कहे उअवमि न किंचि एव
 न सिअणऽमणमुहस्स नेअं ॥

89

As gold attains purity in fire, so also the high-souled one in calamity Truly the time of calamity is a touch-stone for the golden character

90

The adversity that befalls one, has surely to be undergone It cannot be warded off by any kind of evil reflections So one should suffer it with patience Otherwise there would be increased the ties of karmas [It does not denote not to remedy, proper correctives essentially deserve to be taken]

91

Those [with the idea of super imposition of their self] who identify their bodies with souls, do not realize their true nature—they do not know who I am This world has forgotten its own self Oh, of what sort this bewildering delusion of one's own self is !'

92

Those who have firmly fixed their highest ideal, strive for self-realization Self-realization leaves nothing to be attained Real welfare cannot be achieved by one, who is not directed to the soul (आत्ममुख) i.e. who does not work with a view to attain self-realization

९३

इमो ज्यो मासुहो सिद्धुते
 तारुण्यकाले तद्वीमुहो च ।
 अयमे पुत्रमुहो हवद्
 न मोहलुकोऽणमुहो तु हो ॥

९४

पुत्रं पुत्रीसमि किदिष्य होसा
 तमो पुत्रो ब्रह्महृद्दो क ।
 अरमावो अरमणे अरप
 सिमा मनुसो न पुत्रो मनुसो ॥

९५

संप्रयिर्धं अण्णयं विज्जस
 सिण्ठंति दिवापि वि माणुसत्तं ।
 तमेव किं तं मल्लीकरेसि ?
 संसारपापासुभ ! सोपसे किं ? ॥

९६

समेद्धिं साहिगसुसुणो सि
 परे स्याऽऽगच्छिं येव सिंघि ।
 तुमेऽस्यि चे किंण्व बुद्धितत्तं
 चित्तेहि ता सासयमगच्छस्स ॥

93

This human being has a leaning towards his mother in his infancy, towards his young wife in his youth, towards his sons again in old age but a fool as he is he has never any leaning towards self

94

This human being [in infancy] is rolling in filth like a hog, and afterwards [in youth] he is swayed by passions like an ass, and after then he resembles an old ox when overtaken by old age, but he never acts like a true man in his whole life

95

Even gods long for human birth in order to obtain spiritual elevation, then why do you defile the same? O wanderer in the world-revolution (संसार) ! why do you slumber?

96

You always remain eager to achieve worldly objects, but nothing will accompany you If you have something of intelligence, think of the way of eternal welfare

१७

कृष्णा अरा किं मरणं मयं किं
 गया हया किं पुण्या सया किं ।
 किं सप्या निष्कल-असवा वा
 अं मोहपासुत्तमयो सया सि । ॥

१८

मणोबलं इदियपाह्वं च
 सत्यं सपरिस्त च विस्मय आ ।
 उत्तमं कर्म पुरिसत्यसिद्धि
 सुहृत्तमे किमपि ते न होदी ॥

१९

मित्रो वि रंजा सुहृदीन्कुच्छी
 यक्षी वि होन्माऽऽमयज्जगरो च ।
 वन्देऽहं दिङ् पुण्य उद्यमो वि
 अवतिष्ठ कर्मण्युध्विषागे ॥

१००

कम्पुष्पं माह्वमेअमतिथि
 विराट् अग्ने सज्जस्त वाऽऽसु ।
 अस्मि पर्वते कुशनिम्बुजते
 मधे सुदी मोहपसंययो यो ॥

97

Has old age lost its sting ? Is death gone from this world ? Are diseases impotent ? Is youth everlasting ? Will prosperity be permanent ? Why do you then remain in illusory sleep ?

98

So long as mind is active, so long as senses can work and so long as the body is sound, try to realize the ideal of life. In old age you will not be able to do anything.

99

When Karma is ripe for painful consequences, even a king becomes a pauper with belly emaciated with hunger, even the strong decays with diseases and even the exalted is reduced to degradation.

100

The whole phenomenal world is a drama acted by Karma. It will vanish in a moment like a cloud in the autumn. So a wise man should not allow himself to be deluded by the phenomenal expansion apparently unsubstantial.

१०१

पुद्गलानि भोग्या सुषुप्तिं गच्छ
 सतिरिणो जगन्मत्स्यवदिति ।
 वदन्त्येव तं दृष्टव्यमेष भूषो
 पार्यति मां दद मोक्षमिति ॥

१०२

पुद्गलानि भोग्या जगन्मत्स्यवदिति-
 ईगलज्जाकातु निम्नं विन्दति ।
 मोक्षमिति सत्यं किन्तु
 वादा सत्यं ॥ पश्यति मुनिः ॥

१०३

पुद्गलानि भोग्या जगन्मत्स्यवदिति-
 तमेव समागच्छति जगन्मत्स्यवदिति ।
 तमेव समागच्छति जगन्मत्स्यवदिति
 अमृतं पश्यति विद्वन्मते ॥

१०४

पुद्गलानि भोग्या जगन्मत्स्यवदिति-
 अमृतं पश्यति विद्वन्मते ।
 पश्यति जगन्मत्स्यवदिति
 मोक्षं तं ददन्ति विद्वन्मते ॥

101

The embodied beings become extremely glad when they again look at the place from which they take birth, suffering immense misery Oh! of what kind is the play of passion?

102

Men like moths, through blindness of infatuation, cast themselves in the blazing flames of the fire of passions, in order to achieve happiness, but consequently they have to shed hot tears

103

If you believe that passions will subside with the indulgence of sensual pleasures, then this belief of yours is the result of ignorance, because, on the contrary, the passions are greatly excited by enjoyment as fire is more inflamed by pouring purified butter [Ghee] in it

104

By yielding to illusory attachment one destroys one's vitality [elixir fluid] which is the source of bodily strength and which develops intellectual powers and charming loveliness

१०१

धोर्भं वि धरमासुहारभनं
 जाण्ड चित्तं मरुतं पुणाऽऽसु- ।
 विजारादेवस्स उयागममि,
 अणं ह्र अणा अचला हजेर ॥

१०६

अदेदियामा मणकपस्सो
 सुम्भेइ तेअयेमु तदा वसंति ।
 गाइति गणे पुण मूदमत्तं
 दा ! करिस्सं एस परासपत्तं ! ॥

१०७

अयत्ताईसासपसत्तिओ वि
 मणोपसीकारकं पदानं ।
 राज्यो पट्ट सो न विधीएण वा
 विहारसामगिसमीधगो वि ॥

१०८

अपत्तिगे सुमपिपयबोहो
 पथंइधिओ विसया मिअतो ।
 अउणमयासद्धिओ मय ये
 बुआ एरो तस्स विसंदुमो किं ! ॥

105

The temptations being near, the mind though purified with the nectar of renunciation, becomes at once defiled again. Indeed, the feeble soul degrades itself.

106

The senses proceed horselike to those regions [objects] to which the charioteer mind leads them, and they cast down the ignorant soul in an abyss. Oh ! what a servitude is this ?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds. He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces.

108

If one intent upon the ideal, endowed with unstained discrimination and indomitable courage, and averse to sensual pleasures, be absorbed in the contemplation of self, Cupid is powerless before that person.

१०९

एसोऽस्य साये कसिणस्स सत्य-

सत्यम्स सर्महि समस्सरेण ।

साहिस्समाय सुविसारयहि-

अप्यायसाहीयपमावहेत्ता ॥

११०

स एव धीयं स च एव धीरा

स एव विद्म स च एव साहु ।

जेयिदियानं अपरि समत्ता

विन्दारिमा मायसनिग्गयेण ॥

१११

सत्त्वप्पाविद्धिबुद्धमावदिभया मोसापिड्ढाएय

पूणत्तासमुदा तदा अपिसिमा सुम्ममवरय्यया ।

ओदोसारममायहा स-युपमा दोसत्तु अरुत्तमा

उग्गु बहम्मया उमपाण मिसमा बदे भदे मुरिमा ॥

११२

बदे तत्तबुहा अमोन्टसययामआणुमज्जा तदा

निन्दायामुपणापणा मयगएयापेहरगूयमा ।

आनिहा गट्ठे यध अरुत्तिमा विदायवययागया

वरमोआरपय्यया पन्निबिअणोदाममोददमा ॥

109

This is the essence of all scriptures,
unanimously proclaimed by all the learned -
Secure self control

110

He alone is courageous, he alone is
vigorous, he alone is learned and he alone is
a saint, who gets mastery over his senses by
curbing his mind

111

I salute to the good whose hearts are
wet with compassion for all beings, whose acts
are not stained by falsehood, who are averse
to theft and deceit who are fully chaste, who
are able to check the torrents of greed, who
are admirers of others' virtues and indifferent
to others' defects, who are straightforward and
who are physicians to cure the disease in the
form of perverse Samsāra

112

I bow down to them who know the truth,
who are lying on the precious bed of equability,
who are the showers of rain to the dust of
avarice, who are an axe to the sprout of the
tree of Samsāra, who have embraced high
forbearance, who are free from pride, who
have dispelled sensual desires, who are a moun-
tain to the fountain of disattachment and who
have burnt the terrible tree of delusion

११३

सुशार्ङ्गसी सख्यो पययद् दयत्यं तिष्ठमये
 किञ्चसाणुक्तेय भयद् अणुहोस्तो तद्वि सौ ।
 तप्यं संसारं मुनिञ्च विद्यमं पुनश्चमार्गं
 महत्या मिस्संगीद्विभिन्न विम-लप्यमि रम्य ॥

११४

पुण्यार्ङ्गोऽयमप्या परमवसम्मनो सुशब्दपञ्चकषा
 सन्धुम्यासिप्ययास्तो तद्वि पयिसिद्धे कम्मुना हा! उद्वेगं ।
 मीमोऽप्यर्तं मिच्छापि अह विमलस्य नैवमर्गं उद्वेगं
 पुण्युत्त पत्य भूयो सुमर्य सुवर्गं कम्मपारी स मोहो ॥

११५

कथं सत्यं हिमपकमलं वत्तकम्प्यसंगं
 सम्मारयमे समुचिस्तद्ऽतस्स उदारपत्ये ।
 आम्भेरत्या अह! सुमर्यो! ऽप्यावयस्स सर्म
 होजा सप्यावयिष्ययो मुक्करायो वि क्ये पुं ॥

११६

इच्छेवं गिहमेहिमो वि समये सम्मावजावजा
 मज्झप्यं निर्यति चारुचिजा सस्साहपाहपा ।
 पपयेच पण्डिते ते वि भवमो मेधिसिद्धि र मीस्तप्या
 इच्छेवं परिमाविमो पदममोऽम्हण्योवपसो मया ॥

113

All beings of the three worlds long for happiness and they strive hard for it, still they suffer various kinds of miseries. It is for this reason that the wise, knowing this Samsāra to be full of dreadful calamities, give up all illusory associations and absorb themselves into the realization of Self.

114

The soul is by nature full of bliss, pre—eminently powerful, pure consciousness, an illuminator of all the universe, but alas! such a divine soul is completely defiled by stupefying Karmas, so, now you should try hard to invest it with its purity. Firmly remember, ignorance is the root cause of Karma.

115

Oh, wise persons, quiet your lotus like heart extricating it from all phenomenal objects, and then encamping in the garden of peaceful quietude consult yourself for the elevation of Soul ensnared in the meshes of Karmas from times immemorial. What prince of fools even would bear antipathy towards his soul?

116

Thus even householders, endowed with good knowledge and conduct, paint the spiritual wisdom on their hearts, resorting to highly elevating thoughts, and thus, by such means even they become liberated from this formidable Samsāra. Here in the beginning, is in this way explained the brief spiritual teaching.

१३

सत्यवित्सारय-मृगायतिभ्य
सिरिभिजयधम्मसूरि-शुद्धवरण-सीत

नायविमारय-नायतित्थ
मुष्णिगायविनय-निरुप

अज्झत्ततत्तालोए

संबोद्धणाणाम् पदमं पयरणं
समर्थं ।

वीअं पयरणं ।

‘पुव्वसेवा’

६५

सत्पविसारय-भाष्यायरिभ
सिरिषिभयपम्पधुरि-गुरुवरण-सीस

षायविसारय णायवित्त्य
मुषिणायविनय-पिररप

अज्झत्तत्तालोए

संघोदणायामं पदमे पयरणं
समप्त ।

1

Nothing in the three worlds is difficult, if the practice of Yoga be not so Below is described the first means of achieving this task

2

The following constitute what is termed [by Haribhadra Āchārya's Yoga-Bindu] Primary duty [Purva sevā] —worship of the elders and of God, purity of conduct, practice of religious austerities and absence of aversion to final Beatitude

3

Parents, teachers, elders in the caste and saints devoted to preaching conducive to spiritual good—these constitute the class of elders [Guru-Varga]

4

These elders should be saluted with modesty, feelings of respect for them should be cherished in heart, courteous behaviour should be adopted in their presence, and blasphemous talk if carried on regarding them, should not be listened to

१

योगादियेहो जह पुण्यो नो
 किं पुकरं ता भुवणत्तय वि ।
 योगस्त मूमीअ समागमत्थं
 इतिअण्णय पढमो उवापो ॥

२

मत्ती गुरुणं परमपणो य
 आपारसुखी जरण तपस्स ।
 निस्सेअसरेसविषखिअत्त
 एसा पठित्तिअर 'पुण्यसेषा' ॥

३

पिमा अ मामा अ कम्मगुरु अ
 पुद्धा पुणो ताण कुमुम्बयमो ।
 अम्मण्णात्तपपणा अ सत्ता
 गुरुण वमो समुखीरिअोऽयं ॥

४

कम्मो पणामो विणयेण तस्स
 विसे वि तस्सि बहुमाणपिप्पी ।
 विणीअमाओ पुरणो अ तस्स
 मावण्णवापस्स मिचोहण य ॥

5

Respect for parents is the first essential. A man though learned, is unwise if he disrespects them. What, can such a man propitiate the religious preceptors? A tree which has not taken deep roots, is sure to remain stunted.

6

They [Parents] are well known benefactors [and all are under a load of innumerable obligations rendered to them by their parents]. To serve them is the first duty. They are ignorant, who having tormented them, wish to go on performing religious practices.

7

Service to the aged, to the elders, to the diseased and to the distressed is the instrument of making life auspicious. Indeed, service is the essential duty of human life.

8

They are religious preceptors [Gurus] who know the essence of true Knowledge, who are impartial, who practise great vows [Mahāvratas], who possess greatness by their sublime virtues, and who being tranquil, solemn and patient are clever in preaching the religious principles.

५

पुञ्जत्तमम्मापिअराण अज्जं

ओमाणकारी अट्ठपी बुद्धो वि ।

मेवेअ किं यम्मगुहस्स पाप्मा ?

अपयमूमो न हि पण्य दू ॥

६

महोवगारा जगदिस्सुमा त

कायव्यमज्जं कटु सिं उदत्थी ।

मोहाज्जा ते परिदूमिअ तं

जे यम्मकम्मं जरिअं महन्ति ॥

७

इहदस्स मज्जा शुद्धागमेया

गिळाणसेवा पुण अत्तमेवा ।

संसाहर्षं जीवणमंगलस्स

सवाग्धानो हि मणुस्सपम्मो ॥

८

पदुयत्तत्ता अणपक्कयाया

महप्पया सम्मुणगारया प ।

यम्मस्सरुपस्स च धारणम्मि

पह गुरु संत गहीर-धीर ॥

9

Not only do such teachers try to cross the world-ocean, but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illuminating is called God

11

If it is possible for God to be full of attachment and hatred, like us-the mortals, then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is to be accomplished by efforts This is the very characteristic of God. When impurities such as attachment etc are totally wiped out, then only there arises the divine Light of Omniscience

•

महाविद्या मे गुणवा मयि
 नते नो नो नति इव नति ।
 मतीतिः इति नति नति
 नतिनति नति नति नति ॥

१०

इति नति नति नति नति
 नति नति नति नति नति ।
 न नति नति नति नति
 नति नति नति नति नति ॥

११

नति नति नति नति
 नति नति नति नति नति ।
 न नति नति नति नति
 नति नति नति नति नति ॥

१२

नति नति नति नति
 नति नति नति नति नति ।
 नति नति नति नति नति
 नति नति नति नति नति ॥

9

Not only do such teachers try to cross the world-ocean, but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illuminating is called God

11

If it is possible for God to be full of attachment and hatred, like us-the mortals, then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is to be accomplished by efforts. This is the very characteristic of God. When impurities such as attachment etc are totally wiped out, then only there arises the divine Light of Omniscience

१३

ओ वीअययो परमैसरो सोऽ-

पियं पियं वा नहि तस्स किञ्चि ।

रागाइसत्ताऽऽवरणाणि ताप

ओगे न सुद्धो न च सम्पर्वसी ॥

१४

अम्हे सरागा भयं विरमो

अप्यञ्जुणो अगह स सम्पर्वई ।

सोऽर्णतविस्सो वयमप्यविस्सा

अम्हाणमारुहस्तमो स तम्हा ॥

१५

गुणानं सं संसरणा सच्चित्त-

सोहप्यवीणीमन्थं हि पूमा ।

दोसाऽपनेठ वरिमस्स सुद्धि

निम्माणिडे कम्मविही समया ॥

१६

पिणसकज्ज विविहं विदेहं

सवा सुहेनं समयो विकैसा ।

संपत्थणाय परमैसरस्स

नेवाऽवयासोऽहह को पमायो । ॥

13

He who is devoid of passions is God
He has no likes and dislikes Attachment etc
conceal Reality They are the veils to the Soul
How can one swayed by them, be called pure
and omniscient ?

14

We are passionful, God is dispassionate
We know little, while He knows everything
We are of little power, while He is possessed
of infinite power He deserves, therefore, to
be worshipped by us

15

To try to purify the mind by meditating
His virtues, is really His worship Indeed, the
sole object of all religious rites, is the
purification of conduct by removing evils in it

16

Some-how we always continue to spare
time for chatting with friends and for enjoying
diverse pleasures, but alas ! we do not spare
[even a short] time for the prayer of God

१७

अप्युच्यैष किर धत्तवीय

अस्तस्य चित्तं सिद्धिर् अणो सो ।

समच्चित्तं भागवद् विभू

कहह ओआसमचस्समेष ॥

१८

ओआक्वायेगय्यैमिरसो

सुवाहिणत्तं च कयण्णुपा च ।

सम्पत्तं मित्रापरिचक्षणं च

संठत्तवो संगयम्मसिरत्तं ॥

१९

ठप्पत्तया पुण्यपवञ्चयं च

कयण्णुपापरिपाकयं च ।

माळस्सपत्तं पुण्य अमाहो च

ओमीसु कय्येसु विवगत्ततो ॥

२०

सम्पत्तिओगे वमिरत्तयं च

विण्णं म पुण्णोऽअव-महवा च ।

महस्तमगे च समारदत्तता

अगिरत्तया अचहिउअपत्तं ॥

17

The man whose heart longs for the real exaltation of his soul, does surely manage to get time for the worship of God

18

Abandonment of scandalous paths, readiness to share others' burdens, gratefulness, abstention from speaking ill of others, praise of the good, necessary speech proper to the occasion,

19

Liberality, refraining from wrongly spending money, keeping of one's promise, not being subjected to idleness, reasonable persistence in proper work,

20

Politeness in prosperity, loftiness of mind even in poverty, straightforwardness, gentleness, desire to follow in the footsteps of the great, contentment, zealousness to do good to others,

२१

सिद्धंतहाणी म य खोगमीए
 सम्यत्थ मोचिणमिधापगत्तं ।
 एवंपपारो सयसूहणिसो
 ओमो सयापारविही सुदीहि ॥
 [अर्थः कथयते]

२२

सजीवनी केरिसमारप
 सुनोदमं ओगपरास्यत्तम् ।
 तमकिमं वेण विचारयाव
 पुं भव मानसमूमिभाए ॥

२३

तपो निरुचीअ षडुण्यपारो
 अहस्ससत्ति उचिओ ॥ काइ ।
 देहस्स सुदी विमपुज्जलत्तं
 विवैगओ अत्य करिअमावे ॥

२४

विधिप्यहाए अवि सम्मवमि
 तत्थाऽऽपर वेव पयस्सजिअं ।
 अम्मासओ सो सुभरो हवेअ
 कहु विणा काय न अत्थसिद्धी ॥

21

Adherence to one's principles in spite of the opposition of the people, and aptitude for always doing the right thing at the right moment—these, the good persons should understand, constitute the rules of good conduct

22

From this, it will be clear to the considerate ones to what moral height a man who wishes to tread the path of Yoga, must raise himself

23

Austerities are of various kinds, a person should practise them according to his capacity. If the austerities are properly practised they purify the body and ennoble the mind

24

Even though some pain may be caused by the religious austerities, yet a man should not view them with dislike. They become easy through practice. Can there be any success without endurance?

२५

अप्याप्यादे य सरीरसादे

उपोसिमं होअर सूपभोगि ।

मळा सरीरस्स मजस्स आधि

छंत्तूय धीम विरुत्ताकय र्भ ॥

२६

विसुद्धमप्याजसमीक्खासं

भोभास-अर्थ पम्भति धीय ।

असाप्यनासं विसुधाणुत्तंग-

धाय विजा सिक्खर मोक्खासो ॥

२७

न कल्पो भोअप्यमसधम्मो

देहस्स संगेय करिअण ३ ।

सुत्तो अजाहार-अप्यपत्यं

ससत्तिओ अम्मसिद्धं तथो ता ॥

२८

दुक्खितण्या अज्झमिरे न जत्थ

ओगा य संपाअण्णिरे न हाणि ।

अक्खणि णो पिअरिरे पुणा

कुआ तयं तं सुधिआणुत्तं ॥

25

Religious fast, which is very useful to soul and body, elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality, cannot be accomplished without the removal of passions and worldly pleasures

27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one's capacity, in order to attain that high state where the need of food etc vanishes

28

These austerities should be wisely performed, so that evil thoughts do not distract the mind and the resulting powers [of body, mind and speech] and senses are not impaired

२५

अप्याप्यक्षाहं च सरीरक्षाहे
 उचोसिर्मं होच्छाहं सूपमोगि ।
 मला सरीरस्स मजस्स आपि
 छेत्तुं जीमं विस्तारय मं ॥

२६

विस्तारमप्याप्यसमीपवास
 मोभास-अर्थं पश्यति पीय ।
 असायनासं विस्तारयुत्तम-
 धार्यं विना सिद्धा नोपवासो ॥

२७

न कथ्यो मोक्षमत्तधम्मो
 देहस्स संगेण करिञ्जय उ ।
 सुत्तो अजाहार-महापत्त्यं
 ससत्तिजो अम्मसिद्धं तथो ता ॥

२८

दुग्धितया अक्षमिरे न अत्थ
 जोगा च संपावणिरे न हाणि ।
 अक्खाणि प्यो पित्तहरिरे पुणाह
 दुग्धा तथै ठं सुविचारुत्तं ॥

25

Religious fast, which is very useful to soul and body, elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality, cannot be accomplished without the removal of passions and worldly pleasures

27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one's capacity, in order to attain that high state where the need of food etc vanishes

28

These austerities should be wisely performed, so that evil thoughts do not distract the mind and the resulting powers [of body, mind and speech] and senses are not impaired

२९

येगाहृष्यामपावस्ते

कः मनुस्सो सद्यः समर्था ।

अप्यापकस्यापनिर्बधनं तु

सर्वं न सेष्यारः समाप्यरेह ॥

३०

वर्यसि संता, पट्टिपञ्चाप च

मवस्त वावप्य मयकरत्त ।

विचित्रकवा पुन कम्मसिद्धी

ता भोगकीदीमचिर्त्तं न कुत्तं ॥

३१

वायव्य मुत्ती न पुणार भोगा

भोगा च येगा च भवसि मिच्छि ।

भोगेण मोक्खो उक्खम्मर चे

जोगदम किं को च मव भवन्तो । ॥

३२

अस्तस्मरीरे पयरेति कम्म-

पञ्चस्थिणोऽर्धतपस्यत्वादा ।

अर्धं पदैस्सं जार पोसपिञ्जा

नर्धं पदैस्सं जार सोसपिञ्जा ॥

29

Man suffers all pains when he is subjected to diseases and the like, but he does not willingly practise religious austerities for the sake of spiritual welfare !

30

The wise declare and the truth is brought home to us that this phenomenal world is terrible like conflagration, and that the Karmic forces are excessively odd Such being the case, it is not proper for a human being to be enjoying worldly pleasures like worms

31

It is renunciation and not worldly enjoyment that leads one to Emancipation Sensual enjoyments and diseases are close associates What is the use of Yoga and who will remain transmigrating from one life to another in the world [Samsāra] if it is possible to attain liberation by enjoying pleasures ?

32

Enemies infinitely powerful in the form of Karmic forces reside in this body Food should be taken if they are to be nourished and avoided if they are to be [dried] destroyed

३३

सम्याहमो चे तप-आयरेण

कहस्स समं सहस्रसाहस्रो ।

विआत्तहो होर सहस्सहस्रं

अहो व होही मरणक्खणो वि ॥

३४

मुत्ती सव वा गच्छस्सिआ वा

वेणोण-कुप्पी, मिअवत्थुहिं वा ।

मिहुत्तवाणं वि समत्तमो वा

उण्णाहिआ सा वि तपस्सरुवा ॥

३५

गहम्स वूरीकरणं तवोऽत्थि

एतं एहस्सं इह तस्स सत्थं ।

पप्पा एमठेअथ विअगदीव-

णोअसिअण्णुअहिअमणा ॥

३६

कम्मणरुओ परमोऽववणो

अवाहिअत्ता गरिहेरे तं ।

अत्ताणसामअमिअं, न तत्ता

सुहम्सरुव परिआणिरे ते ॥

33

If the lesson of endurance be learnt through the practice of austerities it becomes useful in many ways, even the pangs of death are lessened thereby

34

Taking meals once a day, taking flavourless meals, eating less than necessary, taking temperate meals and the eating of very delicious food with indifference—these are also varieties of Tapas

35

Abating sensual desire is the very essence of Tapas Blessed are those who delight in it treading the paths of spiritual development illumined by the light of discrimination

36

Liberation, which is the stage of highest welfare, is censured by those who feel happiness in worldly pleasures But this is the climax of ignorance They do not know happiness in its real nature

३७

संसारमोगे सुखमधिगच्छ

मज्जन्ति ते सुखविभवेनैताः ।

निस्संशये ते ण्णु पीरयन्ता

इयाम्प्ये नाभिमहासपायं ॥

३८

सुखादमुची महर्षे च पार्थ

मयोऽप्यवस्थाहरणार्थम् ।

इमो ततो पञ्चदशे अक्षि

वयस्यगोही सुखीमुदं च ॥

३९

इच्छाद्वयं सम्ममयेगुरुं

संसारमासे पाशाशुभम् ।

मोक्षे कुतो परितोऽयस्स

सह पसार्येति ज्ञेयो कुबोधा ॥

[सुम्]

४०

संसारमोगेऽसु सुदं ज्ञेय

पदिजप तं कथु दुष्कृतमस्ति ।

दुष्कृतपात्रो, कर्णमगुरुता,

मीसाधिमता विमज्जोऽस्ति च ॥

37

Those blinded by ignorance who believe unparalleled bliss in worldly pleasures, disregard Absolution. Such are, indeed, pitiable from the point of view of the wise.

38-39

Delicious food, sweet drinks, charming dress and ornaments, freedom of movements, parties of friends and company of beautiful women—such and other kinds of happiness are apparently experienced in this world, but they are absent in the Absolution. Persons of perverted knowledge spread such poisonous and palatable notions [as sweet-balls] among the ignorant.

40

Whatever happiness is conceived to exist in the enjoyment of worldly pleasures is nothing but misery, because it is valueless, transitory and mixed with various kinds of torments.

४१

कम्मायवासण्यमर्षं अर्जत-

पगसत्तुत्तं सुहमप्पिइज्ज ।

किन्तु तिळोईसुहमत्थि अत्थ

मुत्तीअ वम्मेत्ताइ को सुदी वो ? ॥

४२

पथं च मोक्कमायइक्खविस्सी

सिरोमणी वज्जरिमो उवाओ ।

अस्सि थिए निव्वळ्ळ परो वि

उवाययसी इइय निरत्थो ॥

४३

इच्चं च ओगप्पुडुमादिगारि-

पवत्तव सीसिजमत्थ ईस्ति ।

अइय मग्गे इह सत्थरन्ता

सम्मत्तिणो गीठिमिआज होन्ति ॥

४४

पिमसं कत्तु तत्तद्वमर्षं

इह सम्मत्त'पपव बुधए ।

अवपमापुण्णसत्थं

व मव मुदमपाविअस्स वं ॥

41

Who will not long for the attainment of that unparalleled happiness accompanied by infinite [spiritual] light, which is the result of the destruction of all the Karmic forces and before which all the pleasures of the three worlds, are nothing ?

42

So inclination towards Absolution is the chief means, in the presence of which other requisites, if absent, become available, while in the absence of which all other requisites of Yoga, are of no use

43

Thus is shortly described the mode of conduct which a novice in the practice of Yoga, should follow Those who observe it properly, are able to cut off the Karmic knots, and attain right belief (सम्यग्दर्शन)

44

The unsullied perception of The Truth is called Samyaktva [right faith] This right faith is the passport for admission into the city of Liberation Without this passport, no one is entitled to Liberation [Moksha]

१३

सत्पदिसारय-गणायपरिभ
सिरिदिमयपम्पूरि-गुरुवरण-सीस

आपदिसारय आपदित्व
गुणिआपदिमय-विरह

अज्ज्ञत्तत्तालोए

‘पुम्नसेवा नायं बीभं पयरणं
समर्थ ।

तीअं पयरणं ।

अट्टंगजोगो

૧

મોક્ષો સ દુષ્કાળપુષ્પિદમેવાઽ-

ખંતં સુદં સાસપમત્પિ કાપ ।

સમમાકમ્પકાપકચ્છનો સો

ન મિષ્ણુર્દ કમ્પસ્યે ચિ તેમે ॥

૨

સમાત્મવના પિદમેવ સંતિ

સમા દિ પામો મવપ, ન મોક્ષા ।

સમો સુદં દિપર્જં સતાર્થ

મોક્ષ્યે સકલ મધુર્દ મવત ॥

૩

અપ્યા સુક્તમા પુણ વીમલમા

સસારિઓ મન્જર તત્પ મન્જો ।

વાચિશ્વપ મિષ્ણુમ-મુત્ત-સિદ્ધ-

વગ્દાદસદેદિ અકમ્પમો જ ॥

૪

પુષ્પીઅ ઓગસ્ત પદં પુરાણ-

ઓમન્યુ-સંતા અવ્યમદેઠ ।

અઘ્ગમેમો સ પુણો પસિચો

આઠ્ઠપ્પ તત્પ કદેરમંપિદ ॥

1

Final emancipation is that state where there is boundless and eternal bliss unalloyed with miseries. It is characterised by the destruction of all the Karmic forces. Final beatitude cannot be attained so long as there is left even an iota of Karma.

2

Heaven and final beatitude are quite different states, because one is certainly to fall down from heaven, while there is no such lapse from final beatitude. The happiness in heaven is derived from senses, and is alloyed with affliction, while that in final beatitude, being of the very nature of the Supreme Soul, is infinite as well as is unmixed with misery.

3

Souls are of two kinds, namely, those subject to and those free from the forces of Karma, the former are termed embodied beings (संसारि), while the latter are designated Nivrita, Mukta, Siddha, Brahma etc.

4

Ancient saints conversant with Yoga have chalked out to us the path of Yoga for the attainment of Absolution. It is treated under eight heads. A brief exposition of it will be attempted here.

५

अमयिषमाऽऽसप्यपाया-

यामा पञ्चाद्विर्द्धं न धारणये ।

द्वार्थं तदा समाही

रम मर्तुगापि ओगस्स ॥

६

तस्याऽद्विसासप्यपाऽ-

तेअर्थमपारिणहा य अमा ।

मिषमा सोमं तोसो

नय-सम्भाया तदेस-पणिहार्थं ॥

७

पगतमो वृत्तिसहा सरीर-

सरीरिणो वेद अमिषपाप ।

पयो मयो कस्स हि संमयेआ

नामे सरीरस्स सरीरिणाआ ? ॥

८

पयं न पगतपुषपत्तनं पि

वृत्तं सरीरस्स सरीरिणो न ।

पयं पि द्विसा उववअप को

देहिस्स देहस्स विणासणे वि ॥

5

Self-restraint (यम), observance of religious and moral rites (नियम), different postures of the body (आसन), suspension and suppression of the breath (प्राणायाम), withdrawal of the senses from sensual objects (प्रत्याहार), concentration of the mind (धारणा), contemplation (ध्यान) and profound meditation (समाधि)-these are the eight stages of Yoga

6

Non-injury (अहिंसा), truthfulness (सत्य), refraining from stealing (अस्तेय), celibacy (ब्रह्मचर्य), renouncement of all sorts of property (अपरिग्रह)-these constitute restraint [Yama], while purification (शौच), contentment (सन्तोष), austerities (तप), study of spiritual truth (स्वाध्याय), and contemplation of God (ईश्वर-प्रणिधान) these form religious observances [Niyama]

7

It does not stand to reason to say that the body and the embodied soul are absolutely connected, because if we suppose the soul perishing with the body, the existence of the other world remains unaccounted for

8

Neither can it be reasonably maintained that the soul and the body are absolutely separate, because then the soul would not feel distress by injuring the body and so there will be no Himsā even if the body of a living being be destroyed

९

मेहाविणो ता पश्यन्ति देहा
 मित्रं पि देहावरिर्भ कर्हन्ति ।
 ओगा अभिप्रति सरीर पाद
 भव बहा त जिहर्दति हिंस ॥

१०

आ कीर्या आ प सुपहिपया
 सज्जत्य जीवसु सुहासुहस्त ।
 पियापिपत्तं परिचिच्छिद्य
 कस्यादि हिंसापर्यं न कुञ्जा ॥

११

सरीरिणो बह्वह बह्वहं क
 पाणा सुब ताव कम् मनुस्स ।
 सामञ्जस्यं पि परिचयति
 ता किंचिद्दं दायमर्धं बहस्त ॥ ॥

१२

अथस्स चित्तदुःखस्स कोम-
 हिमोद्गैर्भं पगिच्छावणे पि ।
 हिंसाभमासं परिपञ्चयति
 कहीर्ष्यं पुन देहिणो किं ॥

9

The wise persons therefore believe that the soul, though distinct from the body, has come to be encased in it and that this relation brings about, somehow or other, an identity between them. Hence the pain caused by hurting the body or by the loss of body is called injury [Hinsā]

10

All the creatures from Indra down to a worm like happiness and dislike pain. Taking this into consideration, a person should ever refrain from doing harm [to others]

11

One's own life [Prāna] is the dearest thing to the embodied beings. For its sake alone, even sovereignty is discarded. Can we then conceive of any charitable act to expiate the sin of killing?

12

Even injuring the lotus-like heart of another by the cold water of causing pain, is considered by wise persons to be a kind of Hinsā [injury]. Much more it is a Hinsā if a life is blotted out from the surface of this world.

१३

न गावदेकं सुक्याय पापु-

पुत्रमाय वा पात्रिपदो वयसः ।

किं ग्राम्य जीवविनासदेकं

दासादहं जीविमसंपयाप । ॥

१४

द्वयामु मो कंदर्भगमत्ता

पात्री बह केवह बुद्धिमो नु । ।

पात्री हर्षताम्रव वृममात्रा

अप्यस्त परं परिवह्वरति ॥

१५

हिंसा परस्ताऽसुहृदिस्तथे वि

परवयार पुन बुद्धय किं । ।

विस्तमिमिच्छीरदसकल्पे ओ

नासी अहिंसं त मुषीम तत्तं व

१६

धम्मो अहिंसं अवर्धयमाणो

हिंसा अविष्मत्तव कर्तुं नु । ।

न आममाण्याणि हि पात्रिमात्रो

अमेति पोम्माणि ह्मासनामो ॥

13

The laughter of being being itself the cause of pain, is that laughter meant for dejection? Can the deadly poison 'Halāhala' which destroys life ever feel it?

14

We are pruned as one can a thorn & pierced in a part of our body, how much then could a being which is being killed be agonised? Those who kill and torment others increase self-enmity.

15

Even thinking ill of others is a Himsā, then what to say of doing ill to others? He who has understood Ahimsā to be universal brotherhood, has realised the truth.

16

Merit which accrues from non-injury can never accrue from injury. Lotuses which grow in water can never have fire as their source.

૧૭

પરસ્થ યુક્તીકરણં કર્તાય-

વિકારજોગેષ કર્ત્તિ હિંસં ।

સ્તોત્રયારમ્ભણક્રિયાય

મત્તં ન હિંસા જબ્યે વદાપ ॥

૧૮

અસાપદ્યાયા યિ ધિર્દ્વં અર્હિચ્ચ-

કજ્જમિ વાહિપ્પદ વપ્પમ હિંસા ।

સવ્યંસુ કરજેસુ ધિમોપમોગો

મથે સુદેસી જયનારમ્પદો ॥

૧૯

સત્યવ્યપારદિ વર્ય અર્હિસં

સામચ્છદીવો વરિઠે તિદાપ્પો ।

ધોરાણ મંગીચ મિરાગયાણ

સંકપ્પમો હિંમમપાકરિઆ ॥

૨૦

સ હિંસનાં શુષ્પદ જો મરીય

અર્હિસનો માણસનો સર્હિસો ।

વાપ્પ હિંસાસવ્યે યિ સુદા-

વમોગચિત્તો મનિમા અર્હિસો ॥

17

Causing pain to others through the influence of passions, is called Himsā. In a benevolent good action there is no Himsā, even if pain is caused.

18

Negligence with respect to the observance of Ahimsā, is also a Himsā. He who is desirous of his own good, should in every action be careful and devoted to the principle of Ahimsā.

19

Those householders who are unable to fully observe the vow of Ahimsā, should refrain from intentional injury [Himsā] to innocent creatures who are Trasa-mobile [moving beings, opposed to Sthāvara-stationary-unmobile].

20

Those who are mentally violent though non-violent physically, are violent, while those whose bent of mind is piously inclined, though violence is physically committed by them, are truly non-violent.

२१

एवं च जो तुम्हसमाजसम्मि
 धम्मो अहिंसा छाप पडु ।
 मज्जो अहिंसा कहु वीर-धम्मो
 बीरो ॥ सम्पाद्व वीर-धम्म ॥

-२२

एतम्म सारारिअसोरिअस्स
 पसंख्खाओ अहिंसायसार्थि ।
 सम्पापबिच्छस्स सम्मथिरत्तं
 हिंसाइ उद्धिड्ढका अहिंसा ॥

२३

हिंसापवर्गं पट्टिहिंसगतं
 वरणं वरस्स पराप प ।
 एउ अहिंसा कहु वरि-चित्त
 जामेइ तोमेइ वसीकरइ ॥

-२४

तौओ एवे एस पव सिटीमा
 इवे परे मय्यमिदं महात्ता ।
 नरिण्ड-दैचिण्ड-मुण्डिण्डमुड-
 णमेसिमं सवमहण्यं अ ॥

21

Thus, it is established that those who are mentally weak, cannot practise the path of non-violence Non-violence is the path for the brave, and only the brave can tread on that heroic path

22

It is very difficult, say rather very heroic to show forgiveness or to keep equanimity of mind towards the opponent than to exhibit physical prowess to him The power of non violence is really superior to that of violence

23

Counter violence is born from violence, from revenge follows a regular succession of hostility The force of non violence is such that before it even the heart of an enemy bows down and it makes him gratified and submissive

24

This is the refulgent light, it is all—surpassing wealth, it is the best fortune and real greatness, namely the great vow of truthfulness adored by the humble heads of the lords of the human world, of heaven and of sages

२५

मोसा ग्रीरिञ्जलं तस्मि अत्थे
 मोसापराहस्मि तर्हि च अत्थे ।
 केरिण्डयं अन्तरमित्रकणिज्जं
 सुत्ता हि कज्जेसु तुळासमा धी ॥

२६

धणञ्जणं नात्यपहाणुकुळा
 वपत्रं कां उच्चममो असत्तर्क ? ।
 आरंभमो धीरिअमो उ सुत्ता
 आबल्लमाणा पडिक्खज्जोगा ॥

२७

सज्जे वि दोसा पडिस्सति संते
 अहत्यवाप पबिअम्ममाने ।
 मिगाहिरय्यं परिक्खोस्समाने
 वंतावसाने हि कुमो प्यारो ? ॥

२८

गच्छंउं छच्छी, सयणा अराई-
 मत्तं, पय्यायउं कित्ति-वेस्समी ।
 अग्गेय ओहायउं वा पि मच्छू
 छिवेस्स धीरो अछिभं तु जेव ॥

25

A man should examine the difference between falsehood and the object for the attainment of which it is uttered Intellect in action should work like a balance

26

Who says that wealth cannot be obtained in trades justly and honourably conducted ? Of course a man should bear with patience the obstacles which beset his path in the beginning

27

When the principle of truth fully develops in man, all his faults vanish Is it possible for elephants to roam where the lion sports ?

28

Wealth may be destroyed, relatives may become enemies, ill-fame may spread around and death may approach at this very moment, but a wise person should never tell a lie

૨૩

અપચ્ચય નિમ્મયણ ગળે જ
 ઠાર્જ પનામેદ ધુવાસનાજ ।
 દોમા મહુષા કમસો અપેદ
 ન ધીરસાલી મહિર્મ વપ્પ ॥

૨૪

યયાળિ સેસાળિ ધુહા અદિસા-
 સરમ્મિ પાલીસરિસાળિ રેલ્લિ ।
 સમ્મવસ્ત મંગે પુણ પાહિર્મિળા
 અળ્લમ્મલ્લે ત કલ્લુ વિપ્પયજ્ઞ ॥

૨૫

ધર્જ હરતીણ પરમ્મસ વિણ્ણો
 વાધા સધમ્મોવજ્જમે સહેણ ।
 ન સં દિર્મ સત્થ-સુહં સર્વેદ
 સ્ખ્ખો અમ્મ તા અપહા પિ મહો ॥

૨૬

રાહિદ-રોહગ-અકિત્તિ-રૈદ-
 ષ્ઠમાદર્મ વેગ-વર્મ નિપ્પદ ।
 મમામણિજ્ઞ ન હુ કિં પિ ધર્મ
 સુપ્પઠે પિ મેગ્ગ ન થલે અપુપ્પઠ ॥

33

The patient one does not speak falsehood which creates distrust among people, which produces wicked desires in the mind and which gives rise to manifold sins one after another

34

Wise persons believe all other vows to be embankments of the lake of non-injury So swerving from the vow of truthfulness, is pulling down the bank and then the water [of non injury] flows unchecked

35

A vile person who robs another of his wealth, burns the garden of his own religious merits by doing so The stolen wealth does not allow a man to enjoy it with ease That wretched person is thus deprived of happiness here as well as in the next world

36

Seeing that poverty, bad luck, infamy and mutilation of body, etc are the fruits of theft, a person should give up this habit, even a blade of grass should not be touched without permission

१३

अथय मिमवप अणे अ
 ह्यर्ण पनामिह बुधासषाण ।
 दोसा वहुता कमसो अणेइ
 न पीरसाली अछिर्म पणइ ॥

१४

पयाणि मेसाणि बुहा अहिंसा-
 सरम्मि पाळीसरिसाणि वेत्ति ।
 सच्चस्स भंग पुण पाप्मिणा
 अण्णमळं त एतु विणयेज्ज ॥

१५

घण दन्तण वस्स विण्णो
 बाधा सचम्मोपपणे सवुण ।
 न न दिमं मय-सुई सवेइ
 यण्णा ममू ता मयदा पि मट्ठो ॥

१६

वादिइ-बोदण-अविस्ति-वेद-
 एउआरमे वेअ-एउं मिणइ ।
 मद्रामणिअ न दु चि पि मम
 तुण्ठं पि गमह न वउ अनुण्ठं ॥

37

Uptil now, we have neither seen nor heard that a man has, by accumulating wealth by theft, been able to enjoy happiness without a lurking sense of fear

38

Not only does the unfortunate man who is addicted to the witch in the form of theft, lose peace of mind or health, but also steadiness, strength, discrimination, modesty and good state in the next world

39

A man, who is murdered, suffers pain alone and that too for a moment, but with the deprivation of wealth a man suffers during his whole life and along with his sons, grandsons and all the family The habit of stealing, therefore, should be given up

40

The habit of stealing is indeed the meanest thing, while non-stealing is the path of right action or the field of manliness The man whose hands are unstained with sin, is praised, his difficulties, if any, are overcome and he obtains heaven after death

३७

अस्त्राणि णो विहमिष सुखं वा
 अं चोरिआसम्बणओ मणुस्सो ।
 होसी घणं संचिण्डिय सत्थो
 सुहोवमोगमि अमिप्पत्त ॥

३८

ओ चोरिआ-हाणि संपडो सो
 सत्थं न हापिअ परं परंतु ।
 दिहिं च बिज्जं च मरं च मेरं
 होही कुही पेच्च वि ओसिअत्तो ॥

३९

मारिअण ओ सइय खण सो
 इओ वय पुक्कं, हरिय घणे उ ।
 सपुत्तपात्तागणो स आव-
 खीयं ति होआ सइ वेअ-दित्थो ॥

४०

भीआणीधं कणु सइत्त
 आनेअपित्ती पुरितत्थ-सत्ते ।
 फसत्थइत्थस्स च साहुवाअ
 समंति पुक्कं य परत्थ नामो ॥

41

Who does not eulogize the vow of celibacy which burns down all faults, as a lamp does moths, which like the moon alleviates agonies and which like the ocean produces the jewels of virtue ?

42

Every moment one should be attentive in observing the vow of celibacy which, like the sun shining with full lustre, destroys the entire darkness of calamities and which, like the wish-yielding tree, gives the desired objects

43

Those high-minded persons intent upon observing the vow of celibacy, to whom Indra, the lord of the gods, humble with pure devotion, bows down, while taking his seat on the throne, are always victorious in the Earth

44

When the vow of celibacy, which leads to life of highly auspicious state, shines forth, the sacred Mantras fructify, the fame spreads over the Earth and even the gods honour the chaste persons with their paesence

४१

अस्ति पूर्व सद्यति दोसा
 अहि मिमंके परितापसती ।
 अत्पम्बुनाहे गुणमुत्तमूर्त
 त पुण्य केण न बम्बुरे ? ॥

४२

सहस्तमगुम्भि अहि तपसी
 नस्त्वन्ति सण्यावय-मंघराय ।
 हृत्पसंपापन-कम्पकम्पे
 अनुत्तमं जमाउ तप्य बम्बे ॥

४३

सीदासणे वंवर अव्यमायो
 सुरसणे आ सुर-महि-अहो ।
 ते बम्बुरेण्ययव्यजिन्ता
 मार्गसिन्धो भूमितले ज्यन्ति ॥

४४

फळति मंता वहुप अ किन्ती
 संपिच्छमुम्मात्पाद देवया वि ।
 अकूरसंसाहिअमंगलमि
 परिणुत्तमि वयमि बम्बे ॥

45

Celibacy which gives immense strength to the bones, which develops the corpuscles of blood and which imparts the glow of vigour to the face, is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity, which is the essence of character, which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river, is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next, and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpāka

४५

अत्यधीन भूरि पञ्चमस्त्रियन्तो
 रसप्यवाहं विकसायमाणो ।
 मुहे पयायास्त्रयं सिरन्तो
 धीरस्स धर्मो शुविचारस्त्रयो ॥

४६

न तं मुमे पुण्यनिसापरस्स
 पङ्कण्णिरे पागण्हि पहाभो ।
 न तं रसं दिव्यफलाणि आवि
 मुमे रसं अं पिअरेह धर्मो ॥

४७

ओ पाणभूणो अरिमस्स, ओ अ
 हेरु परण्णम्हपरस्स, अम्हा ।
 निरह मेहा सरिमन्व मन्हा
 बम्हो महाणारवमाणभूणो ॥

४८

एह परिह्व तइसो परण्ण
 अम्हा न तं मेदिअ बंभवीलं ।
 आवापमंते प्पणिअमंते
 धोरे व किण्णमुबंअ मग्गं ॥

45

Celibacy which gives immense strength to the bones, which develops the corpuscles of blood and which imparts the glow of vigour to the face, is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity, which is the essence of character, which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river, is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next, and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpāka

૪૭

તપ્ય દેદમ્મિ ન તાપદંઠ
 મત્તિપ્પ દંઠ ન પુણો સમસ્સ ।
 ન તિત્ત-દાસારપપ્પ્યર્થક્કત્તી
 ષમો પરં ઝીલ્લિણ્ણમુલ્લમંઠં ॥

૪૮

સામઘ્ઠસાહી ગિદ્દમહિણો ષો
 ળે સપ્પહા ષમમદ્દપ્પયાપ ।
 તે દેસઓ ત વપમાયરક્કા
 સદાર-તુદ્ધા પરદારપ્પદ્ધા ॥

૪૯

રત્તિં વ સૂર્મ મારિં વ ક્કમ્મં
 નિમં કુરિહીમ અધિક્કમાણે ।
 કાઠ્ઠપ્પ ક્કમ્મો નિમચ્છેદ-તાપે
 કુલ્લા કુરિહિં ન પરગણ્ણાય ॥

૫૦

દૂરે પપ્પીગમનં સપત્તી-
 ઝોગો ચિ મેત્તરહિઓ ન ઝોળો ।
 પાસ્સ પત્તીમ કુસીલ્લયાપ
 કુદ્ધાસમો વંપદ-ઝીલ્લનસ્સ ॥

49

Celibacy, which does not pain the body like religious austerities, which does not subject it to exertion as devotion and which does not require the expenditure of time, money and the like, is a highly powerful life leading upward

50

Those householders who cannot always and wholly observe the great vow of celibacy, should observe it partially by being faithful to their wives and avoiding the contact of other women

51

One gets wrath and is pained to the quick, when another looks with an evil eye at one's wife, daughter, sister and mother. Experiencing thus, and thinking that others may also feel similarly, one should not entertain evil intention about others' wives

52

When it is improper for one to passionately indulge in the company of one's own wife, what then to say about another's wife. The happiness in married life depends upon the moral purity of both the husband and wife

५३

पिग्ध सरीरस्त समर्पि यथा

हृष अ यस्मि पुरस्त शानी ।

रक्षसेष्ट तम्हा सार्वो सुरस्त

तं बभ्रुसनाहपरं करिस्ता ॥

५४

सम्बस्तपासो वारं च चंद्रं

वैधो अ वैरतमपाठस्तं ।

परत्य धोरत्यस्तप्यो अ

परम्यासंगम-दुष्कसाई ॥

५५

सारमनेत्त सिरिसम्ब कोमलं

पेठस्तर्वाणि महुअण्य ठज्जळं ।

समूखसंतऽम्भुमगंधि-पण्ण-

पण्णवस-अस्सं मिअपुण्णमासिणि ॥

५६

पमारिसिं याम्पणाज्जालं

धुणैरपुण्णं पि परिक्खणा ।

साहारणत्थि अह्मा पत्थि

जार्हं विवेणी चिस वप्परिण ॥

[वृत्त]

53

Semen is the king of the body When the king is killed, his city becomes a mass of ruin Therefore the king should be saved from the arrows of Cupid by making him put on the armour of Brahmacharya

54

Total destruction of property, deadly enmity, bondage, painful fear of the body being hanged and residence in the terrible hell in the next world—these are the penal fruits of coming in touch with another's wife

55-56

A discreet man should give up thoughts of another's wife, of a miss or of a harlot, even though she may be fawn-eyed, tender like a Shirisha flower, of nectar-like speech and lovely like a Madhoo'ka flower, even if her face be fragrant with the sweet odour of the fully developed lotus and splendid like the full moon, even if she showers forth flowers in the form of smiles, and even if she extremely beautiful be eminently accomplished in various arts,—knowing her to be a poisonous creeper

५७

मण्यवती वयवप्यवती
 वयवप्यवती अ मिहो विपदा ।
 आर्ण म स्याहारवजोसिमा ता
 सुदावहा होन्ति निसेपिमाभो ॥

५८

निवेगमहो हवय कुसंग-
 संगप्यसगा गचिआकुसंगी ।
 तहाचिहो जेय म सकरैर
 वयु शुक मोहमहम्यलतो ॥

५९

कुट्टि पि आऽऽलोभर अण्डि-सिण्डु
 सविदनेसेय एण्डिअ व ।
 नेहोअिअं तं कुणार सनेहाऽऽ-
 होव म कंजेअ कयाचि वेसं ॥

६०

रैरस्स हाणी वचिणस्स हाणी
 गुप्पाण हाणी अ जसस्स हाणी ।
 एवं माराहाणिपरं मुजेअ
 वस सुविद्धी पडिमण्य पो ॥

57

The company of harlots whose thoughts, speech and action do not correspond to one another, yields no happiness to the man [who seeks it]

58

A man attached to a harlot becomes engrossed in the company of wicked persons and thereby loses the faculty of discrimination to such an extent that he, being blinded by temptations, ceases to pay respect to elders and relatives

59

A man should never seek the company of a harlot who, though devoid of true love in her heart, outwardly shows great regard for him and who out of greed for money looks upon even a leper with an eye of tender love as if he were the god Cupid

60

By the company of harlots body, money, fame and virtues—all are destroyed Thus knowing them to be an abode of great ruin, one should refrain from their contact

६१

इत्थं समाख्योदय मण्डपं तं
 सख्यमर्थांतरं तर्हि ।
 चित्तेन च वेदिमन्त्रो ज्ञानो ता
 सिद्धा सुरेन्द्रोक्तिं मानसो नो ॥

६२

परं गणासंगदुःखस्तजस्मि
 समाह्वय पादपिर गुणाणि ।
 ज्ञानो परं किंचि न नीचस्त
 ज्ञानो परं नो महम पि दुष्टं ॥

६३

आवेष्टं एतत् पुमान् एव
 तं वेदवेदं विख्यातं नो वि ।
 तप्यज्ञानो तं अविद्वद् वेषु
 परित्यक्तं ज्ञानं नो विद्वद् ॥

६४

अप्यत्र कर्तुं च सरीर-कार्यं
 वस्तुस्तथा च गुणान् कर्तुं ।
 विविचिन्त्य स-गर्भं च धीर-
 वाक्यं सीमा न कलेयं तदा ॥

61

If a man who runs mad with the handsome form, ponders calmly over what its inward nature is, his mind would not be tossed to and fro by passions

62

All virtues are sacrificed in the fire of the evil of seeking the company of a woman who is not one's own wife This is the climax of mental feebleness This is the meanest type of human character

63

The vow of celibacy, which in the foregoing exposition is said to refer to men, will be found equally applicable to women themselves if they think over their own condition

64

One, having considered spiritual and physical good, and the acquisition of strength and virtues, and thereby being firm-minded, should not swerve from the path of morality

३१

सहाधसिद्धो सुपविशविशि
 आर्चयमाणो अकिलेसस्रश्चो ।
 भूमौ सयाऽऽणवमया मिसह
 वीथय्य जीय, उच जं तथाह ॥

३२

एवमंति जे अणसुद्धिमं सखीज
 त्वा परं अणसुद्धिपुरो वि ।
 सोऽहीरसाहीज सिरोमणी ते
 तद्विधि-तुय वपये अद्वि ॥

३३

परिगहा मुख्य मुख्यया य
 कम्मण्यवधति विद्योद्वय ।
 परिगहै सव्यमवाकुर्वति
 दध्वाहक्य मुण्यो विरमा ॥

३४

गिहत्पविच्छी मुविआ य मिष्ठा
 परिगही ता न मुणी गिहिय्य ।
 परिगहीणं च मुणित्तणम्मि
 न वीस गिहीण मव मुणित्तं । ॥

65

The Yama of celibacy, which is natural, dependent upon mental purity, easily attainable and which is ever pleasing, shines like a light in life and is the best of austerities

66

Those are the foremost of the powerful and their glory is extolled in heaven, who, even in the presence of a nymph [a beautiful lady], unbrokenly maintain the vow of celibacy, the best Teertha

67

Because of covetousness illusory attachment creeps on a being, and illusion forges the bonds of Karma Seeing this the sages being disattached, renounce all money and other worldly objects

68

Householdership and Yatthood are quite different states One who possesses Parigraha—money and the like, is not a monk, but a householder If we call a man who is coveting and accepting gifts, an ascetic, then why should a householder who also accepts gifts, be not called an ascetic?

६९

परिग्रहो माणुषिओ गिद्धिस्स
 सुणिस्सप तेष मुणो पट्ठु ।
 दम्भोषम्भेगे मयणप्पसत्ति-
 पयस्यम्भावि न पुण्यपत्तं ॥

७०

आहासपणावि धम्ममाहम्मि
 मिस्सामप साहृषरित्तम्मो ।
 संसारदुष्सायमिराहदेहं
 साहृस्स साहुं अपरिमाहत्त ॥

७१

मिहत्थमयो अपरिमाहत्त-
 प्पहं वल्लभीरममं न होह ।
 अमो कुण्हेस्सा स परिमाहस्स
 पमाणमासप्पसत्ताचरोहिं ॥

७२

परिमाहस्सत्ताऽफज्जिप्प पयारे
 तण्हा उवस्सेह अमरयाप ।
 एवे न पोमो विष सायरमि
 ममं पिउहेह सरीरघाती ॥

69

Possessing [limited] property is not improper for a householder, while an ascetic will deserve censure if he has property. If the desire for enjoyment of wealth finds place in the heart of a monk, then what guarantee is there that the desire for satisfying lust will not find place in his heart ?

70

The acceptance of wealth though made with a good view, becomes the cause of the degradation of the character of Yatihood. Non-covetousness which is the means of subduing the pernicious whirlwind of worldly life, is essentially important for a monk.

71

Householders are not able to practise the vow of non-covetousness, therefore they should set a limit to their holding of property, so that the currents of ambition may be checked.

72

We should bear in mind that greed obtains unlimited hold on the mind of a man if covetousness be unrestrained, and hence he is undone in the ocean of Samsāra, just as a boat [overloaded] sinks down in the ocean.

७३

परिमाद्वाऽऽसत्तिषसीमवस्तं

मुसति बेजा विसयामिषाण्य ।

अग्नी अ मानुंका कामरूपो

तदा निरुहति कसाय बाहा ॥

७४

पावस्स वणिं अहुरस्स वार्षि

बोसाय अम्मं न वपति आत्त ।

आसुम्मिणो आसु वरंति तत्थ

न अत्थ विम्मंसु-सुहसु-असु ॥

७५

छोहप्पवो अहमिअत्तिओओ

उत्थंघिमो तेहि पयस्समानो ।

देसा वि नेण्डीअ इमं अम्मं जे

एवंनिहा सति मिही मि पया ॥

७६

आरममाय मयवप्पमूर्क

परिमाहो कारणमत्थि तार्वं ।

परिमाहं तेन अगारवन्तो

कुआ अवस्सं मियवप्पमार्वं ॥

73

A man who abandons himself to greed, is robbed by thieves called worldly objects, is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins, pit of misery and source of vices. The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness, are able to check the tides of the ocean of greed which has pervaded the three worlds. Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence, and acceptance of property is the cause of this activity. A householder should therefore set a limit to the acquisition of property

७३

परिणामाहऽऽमृतिवतीममृत

मुचेति वेणा विसृजामिषाणा ।

आगी न आनृणाह कामरूपो

तदा निरुत्तति कस्याप वादा ॥

७४

पावस्त वेम्नि अमृतस्त आर्णि

दोसाण अम्मं च वरंति आस ।

आसुम्मिणो आसु वरंति तत्थ

न अत्थ तिम्मंशु-सुहंसु-अंसु ॥

७५

ओहण्वो अकमिमत्तिखेमा

उत्तंणिमो तेहि पयस्समाण्ये ।

देसा वि गेण्डीअ इम अमं वे

एवंपिहा संति गिही वि अघा ॥

७६

आरंभमरा मक्खण्णमूर्छं

परिणामो क्खरम्मत्ति तार्थं ।

परिणार्हं तेण अमारवन्तो

कुम्मा अवस्सं निवयण्णमार्थं ॥

73

A man who abandons himself to greed, is robbed by thieves called worldly objects, is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins, pit of misery and source of vices The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness, are able to check the tides of the ocean of greed which has pervaded the three worlds Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence, and acceptance of property is the cause of this activity A householder should therefore set a limit to the acquisition of property

७७

एष अहिंसा-यमा सहस्त्र-

सति चरेत् अहिंति सप्ये ।

एषति यमो बहु सप्यमूमो

साक्षात्पिमा पुण्य शीम-शीर्षे ॥

७८

यमा अहिंसापटुदी बुद्धि दि-

क्षासाहमसाहमयाचिचिआ ।

ते सप्यमोमा मयिमा महम्य

वित्तवादि पटिचकचित्तने ॥

७९

हिंसायो सति वित्तसप्यया

पट्यममेप बहु सप्यवीर्ष्य ।

कोटिग कोटिप य मोहयो किमा-

कप्यवाभा अनुमोमना पुण्य ॥

८०

मयसि मेआ मिड मस्त-तिष्य-

मेमचणा होति अनुसंसा ।

पट्येममप मिड-मस्त-तिष्य-

मपदि मुखा तिविदा मयति ॥

(जुग)

77

All should always observe these five Yamas according to their own capacity The observance of these Yamas applies to all and forms the root principles of conduct in life

78

When these Yamas [Ahimsā and others] are not delimited by time and space, etc they constitute the Great Vows (महाव्रत) which are to be observed in all places and at all times (सार्वभौम) When perverse ideas assail us, we should think of their opposites [and thus dispel them]

79-80

Himsā and others are called Vitarkas Each of them has twenty seven varieties They are either [1] committed by oneself, or [2] caused to be committed by others, or [3] suffered with approval to be committed by others, again through [a] anger, [b] greed or [c] infatuation We thus get nine varieties Each of them is again three-fold, according as the sin is of mild, ordinary or impetuous nature Thus we get twenty seven varieties Every one of these last again is further divided under three heads according as it is mild, ordinary or impetuous

८१

अर्णतमप्याणमर्णतपुचक्षं

विमाचनिस्यापि फळापि तार्थ ।

एषण तज्जोसपमागतार्थ

फल समार्थ निगदंति इत्थं ॥

८२

अञ्जवपत्थेरिअसाधि-अमो

मिसग्गवण वि इत्थंति संता ।

सत्थं वण आगमिण पण्ड

विशुद्धमणमि फलस्स सिद्धी ॥

८३

अवेममामम्भयनिचसत्ते

मव समंता एणणाव सिद्धी ।

बंमं धिरे चिसमदोव्भो आऽ-

परिणाहे अम्मच्छत्थोदो ॥

८४

ओगस्स विद्धी पपदंति अह

कमीच भंगदि सहऽहदि ता ।

पोदो सुसयणसमच्चिमो अ

बुच्चर विद्धी, पदमित्थ मिप्ता ॥

81

One should well reflect on this truth that unfathomable ignorance and unending misery are the results of them What result is brought about by the Yamas when they are practised to perfection, will now be stated

82

In the presence of one who firmly observes the vow of Ahimsā, even creatures with natural antipathy against one another, are quieted down into being friendly When the vow of truthfulness is determinately practised it fructifies actions without efforts

83

When the vow of non-stealing remains unshaken, there is the acquisition of jewels from all quarters When the vow of celibacy is firmly observed it gives highly excessive power, and the vow of non covetousness fructifies into illumination of past births

84

The wise say that Yoga is practised in eight progressive stages (दृष्टि) which are respectively correlated with the eight divisions of the Yoga Drishti is a perception associated with right belief The first of these Drishtis is called Mitrā

८५

मिच्छागर्भे विसृज्यमस्ति मर्दं
 कृणो तिष्ठमिस्त इहोवमाण ।
 नक्षत्रेवयारे इह जेअविच्छी
 न वदुमं विसृजुमं परत्थ ॥

८६

देवाधिदेवे कुस्तुलं च विस्त
 प्वंदर्यं संस्तुर्यं च तस्तु ।
 सोमस्तु भीमं इह वदुमानो
 नेण्णइ एभं सुहमागवेओ ॥

८७

संस्तारवासा विरया अर्सगा
 महम्मयार् परिपाक्कमाना ।
 आर्यसमूमा सुहसाहणम्मि
 अहोधिर्मं सेवइ पुण्यसायी ॥

८८

उप्पिण्णया एत्थ मवण्णयामो
 सामसकुरुण अमिण्णहा चि ।
 वड्डाण-वाणीण समापये अ
 सइहा परणत्थनिचोइणे अ ॥

८५

In this Drishti perception makes a tardy progress. Hence it is said to resemble a spark of the fire of grass. In this stage one does not get tired in rendering service to others, neither is rancorous to others.

८६

A fortunate one who has elevated himself to this position, indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One, salutation to and remembrance of Him.

८७

And he, the meritorious one, duly serves those who have forsaken the association with worldly existence, who are observing the Great Vows and who are ideals on the path of spiritual good.

८८

While a man is in this Drishti, he naturally feels a disgust for the ocean-like Samsāra. He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom.

८

एवं च विद्धि पुण्यं पश्यो
 शिवापरो पुनित्त-वसेतु मरो ।
 ओषिण्डसपाम्पवतणरो अ
 निरुषिभो ओषविचारपहि ॥

९०

पुण्योद-यमे अमृततत्त्वज्ञानो
 पुण्यतत्त्वज्ञानि सिभो पुण्यो ।
 तत्त्वसंगर्षं आ फार्मस हेतु
 सपादण तीज इह इव ॥

९१

अते 'परावत्तण'नामक्यते
 अलोसभो पाण्ड विद्धिमैव ।
 उपापय भावमममि हार्त,
 कुमो ममस्तुद्धरिम विवेणो ! ॥

९२

'अदाप्यहे कर्म' विद्धिमा
 मासपयर्षादिमिभस्स भति ।
 ता त अगुण्यं कर्म मर्षति
 ओगणभो तभिअदत्तणाभो ॥

89

Those adepts in Yoga say that the good—minded one who has attained to this stage, sympathises with the distressed and takes to right line of action

90

The acquisition of the association of the good, which is the shower of rain in removing the heat of misunderstanding and a sharp axe in cutting the tree of bad conduct, becomes helpful, in this stage, to spiritual elevation

91

The fortunate one attains to this stage when the last parāvarta time at the most remains, the internal impurity being lessened If the internal impurity is dense, it is impossible for one to attain to right discrimination

92

This Drishti of above-mentioned virtues is attained to in the last Yathāpravṛttikarana stage, by him who is nearing the cutting of the Karmic knot The wise say that he is metaphorically said to have reached the Apurvakarana stage because it immediately follows the Yathāpravṛtti Karana stage

९३

त्रिषागमा घोह मासिरे 'गुण-

द्वाप्याणि ' मासिखद् तत्थ आरम ।

पारमदिट्ठि समुपागण् इमं,

सामघओ वण्णिअमागम पुण्ये ॥

९४

अमप्यहाणा पधुमत्थि मिप्ता,

तारा विहज्जा निपमण्णहाणा ।

सोमस्स सम्मपय्यओ अ तत्थ

वेहे विरत्ती न परंण मोहो ॥

९५

द्वसत्तसिन्धी सुमणत्तणं ख

पद्ममाया र्वियजत्तणं ख ।

अयस्सद्ववक्कणयओमाया य

एवं पम्माई परिचित्तिमाई ॥

(पुमा)

९६

संतोसओ उत्तिमसोपक्कणामो

तवेण सिन्धी तणु-र्वियार्णं ।

सम्मापयो र्वेवय-र्वसणं ख

उत्तो समाही गणिधानओ अ ॥

In the Jaina scriptures there are fourteen stages of development of the virtues [Guna sthāna] He who has attained to this Drishti, is said to have reached the first stage of development That the scriptures say that even all those who have not yet reached to this Drishti are of the first stage [Guna sthāna], is an ordinary or general description

In the first Drishti stress is laid on observance of Yama, while in the second Drishti called Tirā, observance of Niyama is imperative Of the Niyamas [शौच, सन्तोष, तप, स्वाध्याय and ईश्वर-प्रणिधान], proper practices of purity [शौच] bring on indifference for one's own body and disattachment towards other bodies, moreover, by the practices of purity, one acquires passivity, purity, concentration, control over senses and fitness for the introspection of his inner-self And from contentment results the acquisition of excellent happiness, perfection of the body and the senses is acquired through religious austerities, repetition of sacred verses and Mantras leads to the blessed sight of the deity, and the meditation of God facilitates deep concentration [Samādhi]

९७

इमीअ दिट्ठीअ थ गोमयमि-

कणोवमं बोहमुसाहरंति ।

उत्तुत्तया एत्थ सुहावरमि

तत्तावचोहस्स पुणो समीहा ॥

९८

पीई पडुत्ता इह ओगत्त-

कडासु, मत्ती अमळा थ संते ।

अओमाकम्मस्स थ आत्यये म

सिद्धा पमार्णं ति एत्थ सम्म ॥

९९

अत्थाऽऽसण ओगतिरअमंग

दिट्ठी बळा सा मणिया विरळा ।

इह थ कहुमिअणगासो-

वमं इह ईसुजमाविसत्थि ॥

१००

बहु अ तत्तस्सवणादिसासो

जेवो म ओगेगणएण्णयाणे ।

असाहुत्तन्हा-तरवअभेयं

चिरे सुई वासणमेत्थ अत्थि ॥

97

In this Tārā Drishti the wise say that the perception is like a spark of fire of cowdung cake Here is one interested in doing beneficent or religious works and desire for realization of truth is developed

98

In this Drishti there is unmitigated fondness for hearing the subject of Yoga, pure devotion towards the good and no inclination towards bad actions And in this Drishti one cherishes religious tolerance considering the wise and the good as authority

99

The third standpoint is called Balā in which is secured a seat or posture [Āsana], the third stage of Yoga Here the perception is as steady as the light of a spark of wooden fire

100

At this stage one feels an ardent desire for hearing the religious or spiritual truth, fickle-mindedness vanishes and so it does not obstruct the path of Yoga, and on account of the absence of evil desires and of haste he attains to the fixed and comfortable seat

९७

इमीअ दिट्ठीअ य गोमयमि-

कणोवमं बोहमुदाहरति ।

उत्तुत्तया एत्थ सुहाययमि

तत्तावबोहस्स पुण्यो समीहा ॥

९८

पीई षडुत्ता इह ओगतत्त-

कदासु, मत्ती अमस्स य सत्ते ।

अओगाकम्मस्स य आपत्ते न

सिद्धा फणार्थं ति एत्थ सम्मं ॥

९९

अथाऽएत्थ ओगतिइत्थमगं

दिट्ठी कळा सा मणिमा तिरखा ।

इहं य षडुन्निक्कणंगो-

वमे इहं ईसयमाविअत्थि ॥

१००

षडु अ तत्तस्सवणादिखासो

जेवो न ओगेगयइत्थामि ।

असाहुत्तया-एत्थअमेव

यिरे सुई वासवमत्थ अत्थि ॥

101

Owing to the acquisition of this posture all the obstacles are removed There is no possibility of his being affected by heat and cold and the like, and the impediments being removed, all his rites are done carefully and with mature deliberation

102

One who has attained to this state, takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side, in hearing song

103

In the absence of the desire for hearing the knowledge of truth (श्रुत्या), the hearing of it, bears no fruit as do the seeds in a barren soil, while if the desire for hearing it, exists ardently, the other means for the destruction of Karmic forces, are not wanting

104

The fourth standpoint is called Diprā which is characterized by cessation of breath [Prāṇāyāma], and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp,

१०१

समं संहतौ इह भंताया
 रदादिषाञ्च न य समवेद ।
 अथापदुरीभवयेन द्विर्यं
 सिद्धा समस्तं पविषाणपुष्प ॥

१०२

अहं रसज्ज्वलं सुखं कृता-
 सुखं गीतस्त्वप्यादिषाञ्च ।
 तदा इहं विद्विष्यागयस्व
 तत्तावद्विद्वत्तत्त्वादिषाञ्च ॥

१०३

तदिह जलं विद्वत्तुं वि
 बीजस्त्वप्यादिषाञ्च ।
 संते तु तस्मिन् परस्माद्विद्वत्
 कर्मावधायकं न सुखं ॥

१०४

विद्या सुभा पाजयमेव जोगु-
 त्पायेन मुक्ता भविष्या चरन्ती ।
 इमां तत्तत्त्वज्ज्वलं विद्वत्
 बीजज्ज्वलं विद्वत्तत्त्वादिषाञ्च ॥

101

Owing to the acquisition of this posture all the obstacles are removed There is no possibility of his being affected by heat and cold and the like, and the impediments being removed, all his rites are done carefully and with mature deliberation

102

One who has attained to this state, takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side, in hearing song

103

In the absence of the desire for hearing the knowledge of truth (श्रुत्या), the hearing of it, bears no fruit as do the seeds in a barren soil, while if the desire for hearing it, exists ardently, the other means for the destruction of Karmic forces, are not wanting

104

The fourth standpoint is called Diprā which is characterized by cessation of breath [Prānāyāma], and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp,

१०५

ओ साध-पसासर्गम गहा
 तं ओगमो पाणयम मर्गति ।
 स रेणो पूण-कुम्भा य
 तत्पाऽऽमो बाहिस्तासपिची ॥

१ ३

तत्पूरकं पूण-नामयमो
 तत्पेरिभं कुम्भासपमो स ।
 पगस्तहावा चहि ओगच्छय
 ता परिमे अति पदे वि वेद ॥

१०७

मया पुत्रो पाणयमो उ बन्धु-
 मावस्त रमा तद् पूरणेन ।
 अंतस्तहावस्त धिरीर्द्धिप,
 मावदमे तत्पयमेअमग ॥

१०८

धीय वि पुत्रा अवि मित्रमो वि
 धम्मो पिमो एत्य निभासुओ वि ।
 विवञ्ज साध अवि धम्मद्वै
 पाण्यतकट्टे वि न तं अपञ्च ॥

105 -106

Control over inhalation and exhalation of breath is called Prāṇāyāma. It consists of Rechaka, Puraka and Kumbhaka. Rechaka means exhalation, Puraka means inhalation and Kumbhaka means suspension. Those who Practise Yoga, do not necessarily follow the same method, therefore some follow this path

107

Breathing out passionate feelings with regard to externals is called Bhāva-Rechaka, breathing in feelings with regard to internal nature is Bhāva-Puraka and making steady in the mind the real truth is Bhāva-Kumbhaka. This Bhāva-Prāṇāyāma is the real part of Yoga

108

In this Drishti, Dharma is dearer to him even than wife, friend and son. He becomes ready to sacrifice his life for the sake of Dharma and does not abandon it even at the risk of life

१०९

एवं मयि नारदस्य परात्

तत्तत्सुखस्तदाप्यपि पुण्यं ।

वीर्यं परोक्षपुण्यं करि

महामई सधुस्मृतिसाग्री ॥

११०

इमास्तु विहीनस्तु यस्तु सा

मिच्छन्त्यस्तु गति-अन्तरेण ।

गतिं मे मे हव्यं यिष्य

न ता अन्तरेण इह सन्तु बोद्धो ॥

१११

अवस्थसंयमस्तथाहि पथ

मिच्छन्त्यस्तु पथं पथं पथं ।

उभोदयस्तु विमूढचित्त

सन्ति पथं वेति अन्तरेण ॥

११२

मिच्छन्त्यस्तु पथं पथं पथं

संसारपुण्यकोटिनिर्धयस्म ।

संस्तुतास्तु पुण्यपथं पुण्यं

पुण्यपथं पुण्यं पथं पथं ॥

109

The wise one with due devotion to his preceptor, throws the salt waters in the form of the worldly life and feeds the seed of Yoga with the sweet waters of true knowledge

110

In these four stages perversion [Mithyātva] persists because the knot of Karma is not loosened therein. It is however accomplished under Sthirā aspect. So no inner perception is possible in these four aspects

111

The term Avedya-samvedya-pada [the state in which what is comprehensible is not comprehended] means Mithyūtvā [falsity], and at its terrible rise, those stupefied by ignorance lead their lives to a lower stage

112

Through the association of the good the falsehood which brings on the succession of misery in the worldly existence, being overcome, Rāhu in the form of perverse reasoning or of doubt [Kutarka] which leads to degradation, vanishes

११३

समं बुधादे पदिकृष्णाया
 सम्पोहपोममि द्विमोषया ।
 सदायसङ्गा सपयोसगा य
 हनेह पाणी सद्धिर्न कुतश्चा ॥

११४

सहासु वायणाद्विवायज्या
 विसारपान विविदा हवति ।
 तत्तत्सिद्धी न सद्धिर्न ता
 इहत्वि पापं विष्णुपीडास्त ॥

११५

एगे महिष्णू अमुगे पयत्य
 अक्षुण्मायेदि निरुषयति ।
 तमैव अक्षे विषुहा पयत्ये
 तयज्जुमेण समत्पर्वति ॥

११६

य ईरुवापदि भावियत्या
 मषज्ज सज्जा जणु मिचियेड ।
 ता पत्तिभा ते समथाड होजा
 विचिचिज्जा विस्तविचारपसु ॥

113

One destroys his own good by resorting to perverted reasoning (कुतर्क) which is an unfavourable wind dispersing the clouds of tranquillity, which is like a fall of snow on the lotus in the form of good advice, which is like a thorn in a righteous belief and which serves to excite pride

114

In the assembly of the learned people take place discussions and rejoinders of various kinds. Indeed they do not lead to the realization of truth or absolute conclusion. This is illustrated by the example of 'Tilapilaka' [an ox turning round in a mill]

115

What is almost seen in the assemblies of learned people is that the learned disputants on one side try to establish one syllogistic conclusion in one direction while their learned opponents prove the contrary supposition

116

If incontrovertibly logical proof had been possible as regards matters beyond the reach of senses, the learned men of the world could have arrived at a definite conclusion long before the time

११७

न वापममा न य सकसत्था
 पयासए धी अक्यणयार्क ।
 तत्तरस सिखीम पहा अहत्पो
 ओगो विणा सं न हु अप्यसिखी ॥

११८

नऽप्मासमैसाऽऽगमसंगहार्ण
 नऽक्षस्त सत्पत्थवसा अपर्ण ।
 तत्तत्थपोहस्त हवेअ सिखी
 जालेव्व सा समसात्तिसीलं ॥

११९

न स्तमेए कम्मो पिथेमो
 वाणापिहार्ण कल्लु वसणाय ।
 विचारणीओ परमत्थत्तं
 समं हि पासंति समेक्खिण्यो उ ॥

१२

सत्तावपोहस्त कए मसीम-
 सोहम्मि मय्यं सए तप्परेण ।
 प्पामव वसणमोहणस्त
 सहिद्धि-आविम्वण्यं मवेए ॥

117

Neither by discussion nor by logical reasoning can inner intelligence be enlightened by those who have not directed their efforts to the elevation of inner [spiritual] life. The only way to know what is the truth is Yoga, without which it is quite impossible to achieve real welfare.

118

Not only the study of scriptures nor victory over others on the strength of scriptural erudition, leads to realization of truth, but it depends upon conduct characterized by mental tranquillity.

119

It is not proper to dispute over the different technicalities of various systems of philosophy, but we should reflect upon the real truth in them. Indeed, the impartial ones look on all things impartially.

120

For the realization of truth one should always be alert to purify one's life. When the Darshana-Moha [i.e. the Karma which overcasts Right Faith-Samyak Darshana] is overcome, there arises true discrimination or unsullied perception [सम्यग्दर्शन]

१२१

यत्तदि दिदी पुरिमा सिरंति
 ममाऽऽभिमुक्त्सेण विमुक्तिजोग ।
 मिच्छन्तयता वि नयप्पमाथा
 क्खण्णजोर्मसिमपुणास्रया ॥

१२२

संनो विणीमो अ मिद्ध मिसम्मा
 महो तद्वा धाव्वरित्तसात्ती ।
 मिच्छन्तयतो वि विमुत्तिपत्तं
 सुत्ते ममो संसिमयम्मिअत्तो ॥

१२३

सेम 'वगापहण'णामक्खत्ते
 उक्किट्ठमावण मयेति मये ।
 मदिट्ठिणा णाम मियम्म स्यादे
 उक्किट्ठपाए एणमा विम्वो ॥

१२४

मार्गीअ मदिट्ठिपउक्कमेअं
 चिरा य कंता य पदा पण य ।
 पच्चाट्ठिं माय अय चिराए
 एट्ठ पणामा वयणगदथा ॥

121

When one pudgala—parāvarta time at the most remains these four stages are acquired Even though having Mithyā̃tva, they are directed towards the goal, because their Mithyā̃tva is lessened Therefore they, being auspicious, lead to the path of Salvation

122

One who is tranquil, modest, good natured and endowed with excellent conduct, even if possessed of Mithyā̃tva, is commended in Shāstras as Dhārmika and is believed to be fit for Liberation

123

When half of the Pudgala—parāvarta time at the most remains, an embodied being attains right belief (सम्यग्दर्शन), that is to say those having right belief, reach Absolution within the said time

124

The stages where true discrimination arises, are four, namely Sthirā, Kāntā, Prabhā and Parā While under the aspect of Sthirā there is Pratyāhāra i.e. a complete withdrawal of all senses from sensual objects The perception in Sthirā is clear like the lustre of a jewel

१२१

समाधिई जा करजाण अरथा
 पचाधिई सा परिवेइअध्या ।
 सहिद्विमेअ पदम गयस्त
 सण्हापबोहो ममयछिओ अ ॥

१२२

कम्माज गंठीअ चिमेअनेण
 विवेगसंभासिरमाअसार्ण ।
 संसारबेहा पहिमाइ बाछ-
 पूछीयरछीछणममिदेण ॥

१२७

जइव-ओई पउअत्थतत्त
 वेगप्पिओ मूष परो पर्यओ ।
 एअ अ मोगो अजमोगिमोगाऽऽ-
 मोगमसरूपो पहिमाइ एत्थ ॥

१२८

गभो अ कजाइ अज पवसो
 तारापहासंनिहर्षसणाय ।
 विसम्म देस चिरबधणं अ
 तं धारणं पाथ वर्यति संता ॥

125

Pratyāhāra, the fifth stage of Yoga which is acquired in this [fifth] Drishti, means withdrawal of senses from all phenomenal objects. The inner perception [sukshma-bodhi] which first arises under this aspect [Sthirā], is clear [free from doubts]

126

To those who are enlightened by discrimination through the destruction of Karmic knot, worldly activity appears like a sport of children erecting a structure of sand

127

Under this aspect, [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else, phenomenal. Thus worldly enjoyments are felt as a dreadful expanse of the hood of the serpent in the form of Sansāra

128

Henceforth the enlightened soul passes on to the stage of Kāntā where the perception is like the lustre of a star. Dhāraṇā which is the characteristic of this stage, means fixing the mind steadily on an object

१२९

ओगस्य छद्गमिद्वायगम्

ससाहये पर बहु विकासं ।

धिरत्तया भक्तमुखा न पत्य

मवाय भोगा न य क्षमिष्यस्व ॥

१३०

तत्तेषां मायपुमबेम्भमाणी

तन्मन्त्रभां जाह जहा शब्धिधो ।

भोगा सकलज तद्वा धिमेतो

अणाठकृतेषां तयो पयाह ॥

१३१

मीमंसया भाव्य द्वीविद्यामा

मोर्द्धययारक्ययण्यमि पत्य ।

तत्तण्णासे न महुज्जलते

कुम्भो पयारो अस्मत्तस्तस्त ॥

१३२

विद्वो पद्मकञ्जुलुसबोहा

क्षामेज्जसारा रद्दिभा कभाप ।

क्षानोभ्यथे पत्य पबहुय से

सम्यग्ज्ञानं मयम् गरिदु ॥

129

Having attained, in this Drishti, the sixth stage of Yoga, the man goes further in his spiritual progress. And on account of the steadiness of mind, he ceases to rejoice in everything else. And worldly enjoyments do not bind him who is inwardly awakened, to Sansāra.

130

One who knows the truth about mirage, passes on untroubled through it. So one who understands the true nature of worldly happiness which is mirage-like, experiences it being disattached and advances on through it.

131

Here is right and profound consideration [Mīmāṃsā] which is like a lamp for dispelling the darkness of ignorance, and with the high splendour of true knowledge, there is no room for irrational inclination.

132

The seventh aspect is Prabhā. The perception therein resembles the brilliance of the sun. Dhyāna [meditation] is its chief characteristic and it is devoid of disease. It confers the excellent bliss which is swayed by tranquillity and for this very reason is self dependent.

१३३

सर्ग्य मव गणपस द्वि पुष्यं

सुप्य मवे अप्यस स सुप्यं ।

सुदासुर्ध पत्यवमअमुत्तं

ततोवस्यी अ गुणो इहत्वि ॥

१३४

आ पारण्या पिस्यन्मि पण्य-

गताण्यऽन्तःकरणस्तु सं मयं ।

आप, समाही अ तमेव कित्तिमो

सह्यमेत्तप्यहिमास्यस्यार्ज ॥

१३५

असागवित्ति इह सप्यवित्ति-

पथ पण्य सह्य मह्य्या ।

पसतवाहितमरीदमेव-

इमेव नामतरमो परत्य ॥

133

Dependence on others constitutes pain and self-dependence constitutes happiness This is the real nature of happiness and pain The quality called realization of Truth is manifested in this stage

134

Dhyāna is defined as the concentration of mind on the object of fixed attention Intensified Dhyāna is Samādhi The concentration in Dhyāna when connected with the function of Dhyāna, is called Dhyāna, and the same Dhyāna when freed from such a function, is named Samādhi Samādhi is the pure flow of meditating the only fixed object, without any other function The current of concentration in Samādhi flows uninterrupted like the incessant flow of oil, while in Dhyāna there is some break [In fact Dhyāna being of various kinds, Samādhi is also called Dhyāna]

135

The high souled one advances under this aspect, to the state of disattachment (असगवृत्ति) in which the current of spiritual reflections and spiritual performances proceeds in an excessively pure condition This is the reason why this state is called Sat—Pravṛtti—Pada (सत्प्रवृत्तिपद). It is Prashāntavāhita designated by the Sāṅkhyas, and it is also named in various ways by others

११६

परा परा नाम समादिमिदृ
 दिष्टी समासगविमुद्रमाणा ।
 सग्रीक्या होर ई पवित्री
 बोद्धा समाप्ता पुन खदिम्यप ॥

११७

भासन्न विद्धि चरितं महोद्यमा
 सन्ध्यासनासवस्येण कथ्यते ।
 कर्तुं परं योगमयोगमतयो
 एवंप्रयत्नं कृत्वा भक्त्यमयो ॥

११८

मिच्छाह कथं निगदीम मिच्छी
 तादाह तारो म मनोबिदासो ।
 ब्रह्माह सत्साहचर्यमसत्ती
 दिव्याह अंतःकरणस्त विच्छी ॥

११९

धिया धियाप पुन तत्तभूमी
 कंताम कंतो समभाषमाप्ता ।
 साध्याहामासुर्या पहाप
 समादिमोगो म परो पराप ॥

136

The eighth aspect called *Parā* is rooted in *Samādhi*. All attachment (आसंग) disappears here. One, advancing to this *Drishti* which is endowed with the perception like the moon light, is identified with the soul.

137

One who has supremely advanced in this last *Drishti*, obtains absolute Knowledge [*Kevala jñāna*] on the strength of *Dharmasannyāsa yoga*. And in the end of life he attains final emancipation, having destroyed all the remaining [i.e. *Aghāti*] *Karmas* through the last *Yoga* which is *Ayoga* [free from all activities- all inward and outward movements].

138-139

The state of *Mitrā* is said to be friendship, that of *Tāra* is mental development, that of *Balā* is the power of practice, that of *Dīprā* is luminousness of mind, that of *Sthirā* is firm ground of practice, that of *Kāntā* is radiance of mental equanimity, that of *prabhā* is the brilliance of meditation and that of *Parā* is the achievement of *Samādhi*.

१४०

तप्यगोमयकृद्दण्डमु-

क्षय्यदीयज्जुस्तुस्मीरिभे ।

एयपीडुद्विजेसर्चद्-भार-

सममेभास्तु कमेण संसण ॥

१४१

जेभाइवोसा इह निम्माया तहउ-

हेसाइमा अहु शुण्या सिआ कमा ।

इहवेममहुगसमेममहुग

विहीण जुत्ते मण्णिमे अहामई ॥

140

[To recapitulate briefly] The instructive light in the first four is successively like the sparks of the fire of grass, cowdung, fuel and lamp-light, and in the last four it is respectively like the light of jewel, star, the sun and the moon

141

While acting under these stages, the eight evils as languor, etc disappear and eight eminent qualities as freedom from hatred, etc are attained respectively Thus are briefly expounded here the eight Drishtis along with the eight -fold Angas of Yoga, according to my intellectual capacity

६७

सत्यविसारय-अद्वैताय रिञ्ज
सिरिविभ्रयधम्मचरि-गुरुधरण-सीस

नायविसारय-नायवित्थ
मृणिनायविभ्रय विरञ्ज

अज्झत्ततचालोए

अद्भुतजोगो नाम तीर्था पयरण
समय ।

चोत्थं पयरणं

कसाय-जओ ।

१

अप्यस्तरूपं पदमं पवेर्जं
 ओगप्यवासोसुभ्रमापसेहि ।
 स एष ओगस्त हि अतिथ भूमी
 भागाससिस्तोषममयहा ॥

२

अप्याप-विभक्ते करिसिद्धमाणे
 ओगप्य असेहि अहप्य निष्पन्नं ।
 अजत-निष्ठा मय ए विमूर्ध
 मयर्णव-निष्ठाप-वसस्तरूपा ॥

३

इदं पयत्यपि मय समस्त
 अंतप्यवर्तं न पिषं सिन्धा वो ।
 ते विणिज्य जीवो न अहो न अतिथ
 वेभ्रमममहाऽऽवरिर्न अहेय ॥

४

पस्तिन्वमेभं न अहस्त ओगा
 मया निष्लेषा सार संसहेर ।
 वेहा पुहसेय सारवर्तोहे
 उवेह संपाप्यसेसदुष्कर्म्म ॥

1

Those whose minds are eager for treading the path of Yoga, should first recognize the nature of the Soul, because Soul is the proper field for practising Yoga, otherwise the practice of Yoga would be tantamount to drawing a picture in the void

2

The spiritual field, if constantly tilled with [the plough of] Yoga with proper efforts, yields the divine grandeur involving infinite knowledge, infinite bliss and infinite power

3

This whole universe is included in the two categories which are not differentiated by anything else They are animate and inanimate (जीव and अजीव) Our soul is enshrouded by matter

4

It is a well-known fact that soul is always subjected to various kinds of misery through union with matter When the discriminating knowledge that the soul and the body are separate, arises, the soul is liberated from all miseries

भासोभ्रमाणा भवि जम्म-मण्डु-
 अराऽऽमभोयइयदुपकापुण्ण ।
 ससारमणेभरमोइहोसा
 ममुण्णिपत्ते न सरीरिणो तो ॥

६

दुदेहि पाहिप्यइ सम्यदुपका-
 निष्पण्णमण्णाज-अयापमेरा ।
 स तप्पयं तम्बिअया यिराइ
 तवहि उग्गेहि वि नेदरा ठ ॥

७

मयो कत्तापेदियपारवस्स
 नयस्स भोक्को पुण तच्छइत्त ।
 कोदाइणो तत्थ कसायसेणा
 पत्तारि उत्ता मवयज्जमहा ॥

८

ओ बेरहेअ परितावमूमी
 समऽमाअ दुग्गायत्तणी अ ।
 उण्णअमाणो पढमं सठार्ण
 बहेअ अयं न य पायगण ॥

5

Though men see that this world [Sansāra] is full of miseries such as death, old age, diseases and other calamities, they are not disgusted with it on account of intense delusion

6

The wise say that ignorance of Self is the only source of all miseries. The pain arising from this ignorance is destroyed when this ignorance is destroyed, otherwise it is not destroyed even by severe austerities

7

The subjugation of the soul by passions and senses, is its worldly existence [Sansāra], and the victory of the soul over them, is its liberation. Anger, etc are denominated Kashāyas, and are said to be rain nourishing the tree in the form of Sansāra

8

Anger is the source of enmity, cause of affliction, a bolt like impediment to quietude and a way leading to degradation. When it arises, it like fire first burns its own abode, and it may or may not burn other objects

९

ममृत्तस्त तस्तोयसर्गं यत्तमा नम्रा
 नम्रा परं साद्विठमप्यमंगलं ।
 जा संयमारामविद्यास्तारणी
 किमिष्टपायद्विषिभगणासणी ॥
 [शुभम्]

१०

कोहो कस्तामी मिठ-ममृत्त-तिव्याऽऽ-
 ईहि पयारेहि पसिद्धकचो ।
 जारिस्तकचो स उदेह तारि-
 रसाशुचिर्द पिरवैह कम्म ॥

११

ओगस्त पक्षा परमा तिहक्का
 तमो पय नयवत्तस्त पुट्टी ।
 ओ तं विणा किञ्चिद् ओगच्छिणं
 इहाहका वंछा जीविमं सो ॥

१२

अकारणं यऽप्यगकारणं वा
 अपा तया कुय्वाह मिण्वत्तप्पा ।
 एवं स दासकमण्यस्त पत्तं
 होन्तो भमू होह किञ्चि-स-मार्यं ॥

9

Forbearance, which subdues anger, is essential for the attainment of spiritual good. This [forbearance] is a broad channel in the garden of self-restraint and it is a thunderbolt in rending round the hills of heinous crimes.

10

Anger is well known to all to be of various degrees, such as gentle, intermediate and violent. Proportional to the intensity of anger is the tenacity of Karma.

11

Forbearance is the highest path of Yoga, whereby spiritual power is developed. He who desires wealth of Yoga without it, is like one who desires [continuance of] life from drinking poison.

12

A weak minded person gets angry now and then unnecessarily or even by a trifling cause. And thus he, being subjected to various faults, renders his life miserable.

१३

मनो सरीरं बहिरं च अस्त
 अहा अहा निष्कर्म्यं वयंति ।
 कुन्दस्तदावे अहिर्मबन्त
 तदा तदा सोचदसं स एव ॥

१४

निसम्म मद्यस्त कुमासिम्भणि
 मोचेहमा होंति महापुमावा ।
 संयापयिम्भो सहस्रस्तदावे
 सहे सहसं अरिहं न क्यउं ॥

१५

मोदेह तेगो परकुम्भपदि
 पय्यायप वेव सिखोम-पोम्मा ।
 मोदीरप भावि अ किंवि वण्य
 कुम्भेअ णो चित्तिम मानमंगे ॥

१६

समस्तदावस्त समासण
 कुन्दो सये जीह्व माणसम्मि ।
 चित्तम्मि से जाम्भ माऽशुतावे
 समो हि कोहअणम्मि पाहो ॥

13

The more one's mind, body and blood
e weakened, the more the anger is excited
and the more pitiable he becomes

14

The generous hearted are not susceptible
o anger on hearing bad words from others
One should acquire the quality of forbearance
One should not stoop to revenge

15

Why should a wise man be angry ? By
ll words neither disease is engendered, nor is
reputation sullied, nor is there the likelihood of
the loss of wealth, nor is it also proper to be
angry thinking himself insulted

16

If we resort to the virtue of forbearance,
the angry person feels himself ashamed, and
afterwards in his mind arises repentance,
because forbearance serves as the shower of
water to the fire of anger

१७

कोद्वेप्य भोभासमुवेह वेरं

वेरेष्य दुग्धाणपरंपरा य ।

एवं कर्तते सुहृत्साहजमि

आत्मज्ञ रोसास्यपारर्ततं ॥

१८

पुराभवं पेयं कस्यमायं

ममाल कर्म, अहं चित्तपीन ।

संकुञ्चमायमि परासिप वा

इतिह कर्ममि पमोभय वा ? ॥

१९

क्याचपदे अहं नाम कोचो

कर्मो शु वा किं न क्याचपदो ? ।

इदं कुडीहोह विभारणाप

कम्माणुबोधो स्यक्यपदो ॥

२०

तेहोद्वीय परमेष्ठमो वि

उपद्वं सावदिमातर्पते ।

पासीम दिङ्गीम कमावहाप

अमहाण तादे न कमा कमा किं ? ॥

17

Anger breeds enmity Enmity gives rise to a series of evil thoughts Thus he who conducts himself on the path of the elevation of Self, deviates from the right path by being susceptible to anger

18

On the other hand, it should be considered that our previous Karmic forces make a person angry With whom should we be angry ? With the angry person who is no master of himself or with the Karmic forces which make him so ?

19

If it is proper to direct anger towards the offender, then, has not the Karmic force committed the offence ? With inquiry, all offences clearly appear to be the work of Karma

20

Even the Lords the lordly sages revered by the three worlds, the highest of the valiant heroes in all the worlds, extended mercy even towards those who were cruelly distressing them, then why should we not practise for bearance ?

२१

पञ्चमाणाहुय-रत्तमस्त-

विच्छिद्य-पस्मेभकिलिघमासो ।

जेमा समानोऽथ कुम्हमाणो

कादम्भयत्तं अरमिन्मसम्भ ॥

२२

अपारे पुष्पयणं कुण्ठते

कोबो अहा कीरु जो दयाप ।

तहा दयाप लब्धोभजिस्त्रो

कोहकारा पुष्पयणं कुण्ठतो ॥

२३

पारवयस्ते अ वज्रयस्ते

मप्याऽगमो पस्त मयेगहुत्तं ।

तयाऽमिमाणो गलिभो न्हऽस्स

अं वेपय पुष्पयणं न समत्तं ॥

२४

समावसंती समप समण

यिप्यीह पथावसणा पुण्ण ।

पलोचनस्सोवसमाय धारि

जोग्गं न अतेअयमिधण्णारं ॥

21

On seeing an excited person with his body shaking, eyes red and with face heated and full of perspiration, one should think him to be an object of pity as though he were attacked with fever

22

As anger is not excited out of men towards a feverish person uttering bad words, so a person speaking evil words, being under the influence of feverish anger, should be treated with pity

23

This person has many times taken birth in the vegetable kingdom and in that of persons [insects] Where had he lost his pride then that he does not now bear the bad words ?

24

Pacification pacifies the reviler, who on the contrary, more excited by imprecations. Water extinguishes the blazing fire and

२१

यत्न उदं धी परियस्त्रिमा य
 यत्तो समम्भो सयणाण धम्भो ।
 कम्भा पकोवायरुणं हभाधि
 तदावि तं ये हयमागया सा ॥

२२

तदापिहो को मुयणसप वि
 सिमाऽदिगारो अदि कुच्छिर्दं यो ।
 मदाय सम्भ उद कथ्य कोहो ।
 न कम्मसम्भो इह कोह-उय ॥

२३

धेमं इदं केत्तिस्त्रिमासं
 कोवाणसे पञ्चकण विधेम ।
 ये एहिमत्थे अचिम्भो नु कोहो
 पारुत्तिमत्थे पसम्भो न तादं ॥

२४

अमा कुजेउमे जियमा कुजेउमे
 किमं कुजेउमे य तथं कुजेउमे ।
 परंतु ये नत्थि समाचगाहो
 सत्थं वि नत्थिन्ति मिरत्थया ते ॥

25

When all—wealth, wife and the whole family—are abandoned, why should wrath be resorted to? However if it still persists, it is a great misfortune

26

Is there any such person in all the three worlds, with whom we are authorised to be angry? If all are ours, there is no scope for anger. Indeed, in this creation of Karma, it is not proper to subject oneself to anger—there is no person whom we can consider as subject to our being angry

27

How long are we to live in this world that we should allow the fire of anger to burn? If we can tolerate anger for the mundane purpose, should we not entertain forbearance for the good in the other world?

28

You may practise vows, religious observances, rituals and austerities, but if there is no mental quietude all these are in vain

२९

मणो सरीरं धयर्धं च जस्स
 भोगादिरे भंतिसुहासगुरे ।
 धयो कयत्थो स महापुग्गवो
 जस्सऽस्स-पोम्मं कलु वेच्छभिज्जं ॥

३०

जमेव कोइंघवसाह कम्मं
 कीरेह सखो विवरीमरुधं ।
 तमेव कोइं परिस्साममाणे
 तपावहं होअ दुहावहं च ॥

३१

संतज्जपाय च विहोरुणे वा
 समणवाहाभिरमो उ संतो ।
 ज्ञापय मे किंचण नासए वो
 सच्चिस्सकव मम तिक्कं अं ॥

३२

अया जहत्थो पक्खीहवैह
 मैअप्पमासो तणु-वैअयाण ।
 तया न उप्पूअ-सरीरमोहो
 बीरो किंभीरेह सरुव-गणो ॥

29

The high souled man whose mind, speech and body are plunged into the ocean of nectar like tranquillity, is blessed and really success full, and is one whose lotus -like face is worthy of being seen [reverently]

30

The undesirable act which a man blinded by wrath, does in haste, tends, on the subsidence of anger, to bring shame and distress

31

A sage who is engrossed in the torrent of mental equanimity, if calumniated or assailed, thinks thus --" There is nothing of mine which is destroyed My real nature which is Sat chit—pure and perfect Spirit, is indestructible or unchangeable "

32

When clear illumination reveals the difference between Soul and body, then a spiritual hero disattached from the body, is engrossed in his true nature and ceases to be swayed by passions

३३

किमा सुसाहा य तपो सुसाहो
 नाथ सुसाहं निम्मा सुसाहा ।
 सुसाहमेवं स य कोहरोहो
 स साहिमो साहिममेव सर्व्व ॥

३४

वेमं गिरित्येहि वि अत्य-तत्य
 कुन्दस्सहावापर्य्यं न रुच ।
 सम्मत्त सम्मेहु वि बोसमेसा
 तस्संजमे उल्लमर्ष दिमाप ॥

३५

अभोगसत्तापि विञ्जोरम्यापि
 पत्तं न अमृत्यमिदरहस्सं ।
 तदापि अद्या अर प्पो तिरक्का
 वेमो तथा सो दिमपण मुक्कमो ॥

३६

न आथ संदम्भार माण्यमार-
 कस्तापदोत्तप्यवर्य्यपारो ।
 कोही मने ताव अस्तहरीहो
 न ताव संपम्भार अण्यसंती ॥

33

Rites austerities, knowledge and vows are easy to practise, but only wrath is most difficult to be subdued If it is subdued, every thing else is already accomplished

34

Even the householders should understand that it is not proper for them to be angry everywhere and anywhere We Proclaim to all that to try to curb anger is beneficial

35

If a man has not succeeded in acquiring the virtue of forbearance even after pouring into numerous religious works and mastering the secret of spiritual knowledge, he must be thick-headed

36

As long as the progress of such evils as Egotism, etc is not checked, anger cannot be subdued, nor is spiritual tranquillity acquired

३७

मायेष धमहाण महावराहो

कमो हरस्तण विवग-वचसु ।

सहायि संगो परिहीरए नो

अरिस्स एमारिस्सवारणस्स ! ॥

३८

विदेग-वीरे अह एवकणीयं

न इय्यसण्यऽभिदिजं सिमा ता ।

विज्जाणुहाउस्सिमणुप्परस्सी

मायम्मविद्वसणमो कुट्ठंति ॥

३९

विमारणाए परिभाह समं

हयं न माणायरणस्स विदि ।

एवकणमिप्पिअअह एव णाम

अमेममि एव्हा अहिमो विरज्जो ॥

४

माऽअअसाहारणसुदिमत्तं

माऽअअसाहारणसुदिमत्तं ।

माऽअअसाहारणसुदिमत्तं

संगण्णए गम्भिरया अहं ता ? ॥

37

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy !

38

If the milk of discrimination is to be preserved, it should be preserved from the serpent in the form of arrogance The cool moon light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence, power and prosperity Why should we then be vain ?

३७

मायेष्य ममहाण महापराहो
 कथो हृत्प्रेष्य विवेग-वचस्तु ।
 तदावि संगो परिहीर्य षो
 भरिस्तु एमारिस्तदाव्यस्तु ॥

३८

विमैग-वीरं जह रक्तजीमं
 न वृक्षस्यऽप्यिदं सिमा ता ।
 विष्ठासुहावस्त्रिमपुष्पवस्ती
 माण्यमविशसणभो कुर्यति ॥

३९

विभारवाय पडिमाह समं
 हायं न मायायरवस्त किञ्चि ।
 पञ्चकमिद्विज्जह एव याम
 कोजमि एका महिमो विहभो ॥

४०

माऽणमसाहारणसुखिमत्
 माऽणमसाहारणसत्तिमत् ।
 माऽणमसाहारणसंभवत्
 संगच्छन् गभिरया कर्द ता । ॥

37

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy'

38

If the milk of discrimination is to be preserved, it should be preserved from the serpent in the form of arrogance The cool moon light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence, power and prosperity Why should we then be vain ?

४१

न फुलनसेहि सिरी पसप्रा

दिण्णो परो भावि सरस्सार्ण ।

मदसपुण्ण न कयं न हिंसि

मइप्फरो विण्णुरए तहापि ! ॥

४२

न धीरिमे वा न गहीरिमे वा

न सासहिंसं न पयेअयाये ।

गुणे कअए न समुअयसं

मम्मोअवायहुअसा तहापि ! ॥

४३

अवेण कामण्यहिमो वि मअो

अअंतरे आमयमो विआए ।

एण्णो वि रोरीअयणं फुअं न

को ताअवेअवायएणमि अटो ! ॥

॥

Oh! the vain gloriouſness of human beings, though the goddess of wealth with her eyes blooming smiles not on them, the goddess of learning confers no boon on them and they themselves have not performed any great action!

42

Though there is neither patience nor solemnity, nor endurance nor benevolence nor any other eminent quality or art yet man entertains arrogance! [Really speaking, arrogance is censurable in every state even in the state endowed with all of these and also all other excellences. It follows from real wisdom that the more grandeur increases, the more humility is maintained]

• 43

A man even though equal in beauty to the god Cupid, becomes after a lapse of some time, emaciated with diseases, and it is quite evident that even a king may become a beggar. Then, does what benefit accrue from the cherishing of pride?

४४

सामग्र्यमो जलु जम्भजाई
 अमू अ कोडीसममू अ मूर्ध ।
 अमू अ जपकसममू अ देव
 अमू अ देविन्दममू मुनिन्द ॥

४५

अमू अ सव्यण्णुममू अ बिस्स-
 बिस्साहिणाई परमेसिभारं ।
 मम्मसवेणं अयकोअरं च
 बुभो तया सत्थ मयापगासो' ॥
 [सुम्म]

४६

सव्य सुरिन्वा मसलंति आण
 पयम्मुप ते परमेहिणो वि ।
 उर्वति भाईकरणं मया वि
 दप्पुत्तया ता कइ संगया जो' ॥

४७

अयेण अतेण मिआहिमाण-
 षड् मणूसा परिचिणय चे ।
 अमू तया तस्स अणेइ यिड्
 मव परसि पुण दासमूमी ॥

४८

महण्यपम्माअ-यिहापरीए
 तयम्मुदावाहिइराहुया य ।
 आ माण्यमग्गेण न संबरेइ
 नो धण-पुण्णो मुरगोअकिणी ॥

44-45

There is no scope for arrogance, if a man of the middle class keeps properly in view a millionaire, and a millionaire a multimillionaire, a multimillionaire a king, a king a paramount lord, a paramount lord a god, a god the Indra, the Indra the lord of Yogis, the lord of Yogis an omniscient one and an omniscient one the Lord of the whole universe—the embodied Paramātmā

46

When the Lords of the world the lordly sages, at whose lotus like feet, the gods -the Indras swarm like bees, are not at all touched by pride, is it then proper for us to be proud ?

47

If a man composedly views his arrogant conduct well, he would be ashamed for his proud conduct and also he would feel it to be an object of ridicule to others

48

That man, who does not tread the path of pride which is like a night to the lotus in the form of Great Vows and which acts like Rāhu to the moon of austerity, is blessed and his glory is extolled by gods

५९

मयस्तदर्थं परिचितिरूप

कारेह ता मातृमुत्तमसंगे ।

वेद्याऽमयं तत्सहपारिभाष

मये परं मोहविशेषमोगो ॥

५०

माया मया योगिन्या-दुमासो

मातृमाता वृत्तया-निभाष ।

वज्रेश्वरं तं सत्यवद्व्याप्यती-

माफणिषो मयद्विभक्तिषो वा ॥

५१

पय पय मे मयद्विभक्ति रम

किं पाणिष्य मे सुविष्यो यजेत् ।

न नायमो किं वद्व्याप्यिषी

वेप्येश्वरं मे सुविष्यद्विभक्ति ॥

५२

नायप्यद्वि मयमो मये मे

सिमा सुदी वज्रमयो मयस्तं ।

सुदी परं नायपरिभक्ति

नाऽनाय-मयोप परं पद्वि ॥

49

Therefore realizing the nature of this phenomenal world, keep off the pride-serpent Its association brings on no good On the contrary, it forces one to swallow the bitter poison of infatuation

50

Hypocrisy is fire scorching the creeper of Yoga, it is an impediment to Knowledge, and it is the source of misfortune It should be cast off by those who desire their spiritual elevation, and also even by those who long for progress in their worldly or social dealings

51

Are those who are habituated to hypocrisy, ever seen to have become happy by wealth? Cannot a man lead a righteous life and maintain himself without resorting to hypocrisy? Why should the evil way of fraudulence be resorted to?

52

If a man acts in conformity with justice and honesty, he is sure [as a rule] to be happy in his dealings Difficulties, while adhering to the path of virtue, are preferable to the acquisition of prosperity by resorting to unlawful and immoral means

५३

न चे हसिदस्म वि चम्मावाहो
 विग्गाचिअम्ये 'घण्डिओ अहं गिह' ।
 माया-घणं सज्जसमं हभूमं
 निधितसंति पुन नायरिथे ॥

५४

वहुण वेमावरणेण स्याहं
 तुष्ठासया तं तुपपेति काहं ।
 सुहुं विचारिअउ चिनु तीहिं
 वसुप्पवे जीयणकूलाय ॥

५५

माया-घणं चिह्णं णो चिरस्स
 मुद्धिअए नायि अ तं सुदेण ।
 भवे पुणो तं सयमोपघारं
 जम्मिह तो बुक्कगरेण ॥

५६

अपघपार्णे पसवस्स भूमिं
 तद्वा असणायपपेतिपेसु ।
 न ससपच्चा मणसाहभूमं
 मायाऽऽपरे पुमाहमाघर्हन्तं ॥

53

Even a poor man should look upon himself to be rich if his righteous conduct is not slackened Wealth earned in deceptive ways is indeed perilous and ends in distressful state, while it acquired by fair means, tends to peacefully live

54

Having seen the gain obtained through deception, the avaricious become eager to practise it But they should fairly think of the ruin of career brought about by hypocrisy

55

Wealth obtained through deceit, does not last long, and such wealth cannot be enjoyed with ease, it also proves destructive to kinsmen, and it gives rise to a series of miseries

56

One should not resort to deception, the generator of disbelief, the axe in uprooting the line of trees in the form of reputation, the pricking thorn in the heart and a path leading to degradation

५३

न चे ब्रह्मिहस्त वि धम्मवाहो
 विजायिअण्णं 'धणिओ अई मिह' ।
 माया-धणं सय्यसमइमूर्धं
 निजितसंति पुण मायरित्थं ॥

५४

वहुण वंमायरणेण काहं
 जुद्धासया तं तुवरति काठं ।
 सुहुं विचारिअण्णं किंतु तेहि
 वंमुम्मत्तं जीवणवृणयत्त ॥

५५

माया-धणं बिहुह णो थिरस्स
 मुज्झिअण्णं नाणि अ तं सुहेण ।
 मव पुणो तं सयणोवधार्हं
 अग्गेह तो जुण्णारंरपरा य ॥

५६

अपयथाय पसन्नस्स मूर्मि
 तद्वा असण्यायवपंतिपेसु ।
 न संसपज्जा मणससुमूर्धं
 मायाऽऽयरं जुम्मारमाधईतं ॥

57

They who distress others by practising deception out of selfishness, nourish the poisonous creeper in the form of injury What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts, small insects such as ants, etc yet bring calamity to human beings by misleading deceptions, do not understand the principle of mercy

59

On the one hand, there is ardent promptness in the use of deception and on the other hand, clamorous uproar in the worship of God is heard It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites, taken under the influence of delirium of deception, affects a change for worse The seed sown in the mental field, when purified by the uprooting of deceit, tends to sprout forth

५३

जेहिं सुई इज्जह पारिदेरं
 पतारिज्जमनिम-मत्थ-सोहा ।
 पूसति हिंसाविसवह्हरिं ते
 धम्मो कुम्भो परिसनीदपाणं ॥

५८

पिरीडिमाई इलुमा सरीरी
 रक्कंति जसेहि, परे पुणो वे ।
 सिंघेति क्खे परिवचिज्ज
 न ते क्यायम्मविचारयन्ता ॥

५९

पतारणा-बह्वमसरो इ
 देवत्तले गज्जमसरो म ।
 एमारिमा येन तवति किंपि
 क्खज्ज पुत्ता तिखयं मिहाके ॥

६०

पर्वपप्पारुवयसंनिवाण
 किमा-यमो विदिममावदिह ।
 सुखे मये अपणयमायसम्मे
 गह्वप्य भीमयमंरुपाय ॥

57

They who distress others by practising deception out of selfishness, nourish the poisonous creeper in the form of injury What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts, small insects such as ants, etc yet bring calamity to human beings by misleading deceptions, do not understand the principle of mercy

59

On the one hand, there is ardent promptness in the use of deception and on the other hand, clamorous uproar in the worship of God is heard It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites, taken under the influence of delirium of deception, affects a change for worse The seed sown in the mental field, when purified by the uprooting of deceit, tends to sprout forth

६१

संसार-मिषुस्त पिडिषण्ड

अज्झप्य-पोए बहुभागसम्मे ।

यं छिद्दंतेसा अयि ईमकको

सिआ न तप्पाएगई तमो ता ॥

६२

पने हुआसा बज्झो सदिधे

याहो सपीरे कम्मले हिम व ।

जदा तदा भंतिकरम्मि धम्म

उयप्पया होमह ईमरोसो ॥

६३

पमोअणं किं नु मुज्झिययाणं

अं तेदि कीरखर ईमकख' ।

ईमाअयानो न सुहकिअए

अअत्थ पाअस्स य पोअणए ॥

६४

एगंतमो माणुमई रिसीअं

न पा मितेहो कल्लु धम्मअत्थे ।

अरेअ ना सअसुहादिआसी

पटे अमायं सए भारियम्मि ॥

61

Even if there be a small hole called hypocrisy, in the spiritual ship, obtained only by pre eminent merits, useful for the purpose of crossing the ocean of the phenomenal world, then, the crossing over to the opposite bank is impossible

62

Fraud is a danger to Dharma the source of peace, as fire to the forest, quarrel to friendship, disease to body and frost to lotus

63

Of what purpose is this hypocrisy to those who have vowed asceticism that they should practise it ? Indeed it does not get scope for its play in righteous practices, and in unrighteous ones it tends to nourish sins

64

The great sages have laid down no rules absolutely mandatory and prohibitory Hence one should not resort to deception, he should frankly tread a noble path

६१

संसार-सिंधुस्त पिडिषण्ड
 मज्झम्य-पोष बहुभागस्यमे ।
 ये सिद्धेसा अपि दमकवो
 सिआ न तप्पारणां तमो ता ॥

६२

पणे इमासो कयहो सदिसे
 बाही सरीरे कमसे हिम थ ।
 जदा तदा सेतिकरम्मि यम्मे
 जवप्पवो होमए इमरोसो ॥

६३

पमोअणे किं नु मुज्झिमयाणं
 जं तेहि वीरेअए इमकज्ज ।
 इमावयामो न सुहकिमाए
 अज्जत्थ पावस्स ए पोसणाए ॥

६४

एगंतमो माणुमां रितीजं
 न वा भिमेहो कल्लु यस्तप्तये ।
 परेअ ता सज्जसुहाहिमासी
 पदे अमार्यं सए भारियम्मि ॥

65

Alas ! the world is cheated by fraudulent persons resorting to crane-methods; but, as a matter of fact, those mean persons blinded by the darkness of illusion, deceive themselves.

66

The sacred scriptures have preached instructions for observing the vows with pure motives purged of hypocrisy. It is the only way which secures one an admission to the path of Yoga; and in this very manner the effort for absolution gets developed.

67

Indeed, the most horrible of the robbers against high-souled persons who are journeying on the path of salvation, is well-known in this world, as greed. It is the chief minister of the king delusion (मोह).

68

Indeed, greed solely is the source of the phenomenal world; and its non-existence is the sole means in the attainment of freedom. Wise persons who are authority on Yoga, have thus outlined the differentiation of the paths of the phenomenal and the non-phenomenal.

६५

अदो ! सण्ऊण षगण्विच्छि
 जणो पयंचिज्ज पंचगंहि ।
 परंतु पंका अविवंग-अंधा
 अप्यं पतारेंति निपंमणा ते ॥

६६

निस्सहयाए घयगलणाओ
 अप्पाहिरे धम्मिअ-गंधकारा ।
 एयं हु जोगेगयइप्पवंसो
 एयं हु मोक्खबुज्जमणे चिकासो ॥

६७

पाइधरी मोक्खपइम्मि एगो
 संपत्थिभाणं सुमहासयाणं ।
 स लोहनामा भुघजे पसिद्धो
 मोहस्स रण्णो पट्ठमो पट्ठाणो ॥

६८

एको ■ लोहो मयचकमूलं
 निहोहया चेअ य मोक्ख-मग्गो ।
 एअं हि संसार-विमुत्तिमग्ग-
 दिहंसणं जोगविऊ कुणंति ॥

. 69

Greed ranks first amongst the indomitable. When it is subdued, nothing remains to be subdued in all the three worlds. Delusion (मोह) itself is destroyed when greed is overpowered, otherwise it remains even after the removal of anger, etc..

70

Greed is a bulbous root of the creepers in the form of anxieties. It is a demon devouring as a mouthful, good virtues. It is a great impediment to the achievement of success, or to the expanding of a manly effort for the noble motive. He whose heart is an ocean of vitality or spirit, subdues it.

71

Oh good one ! if your pride is pious and legitimate, and if you desire to be foremost among the people, then, strive hard with all your might to batter down the ramparts of greed.

72

The hearts of those who are not able to stuff their bellies even with vegetables, are also again moved with the breeze in the form of intense desire

६९

लोहो पुरोगो अद्भुजयाणं
 तस्सि जिय किं न जिअं तिलोए ? ।
 कोद्दाइणासे अवि सेसभूओ
 मोहो करञ्जिअइ लोदघाए ॥

७०

लोहो खु चिंता-लइआसु कंदो
 रयसो गुणाणं कवलीकिईए ।
 यिग्घो महंतो पुरिसत्थकज्जे
 जिणेइ तं सत्तसमुदचित्तो ॥

७१

चे सत्तिओ ते पुरिसाहिमाणो
 चे अत्थि लोअमपयादिलासो ।
 फारेदि फारं गुळलोह-पार-
 नीरंजणत्थं तुह पोरिसं ता ॥

७२

सागा वि पूरेउमसत्तओ जे
 सकुच्छि-कुच्छिल्लमभागघेआ ।
 भंदोलिअन्तकारणा महत्थ-
 लोदाऽहिकतेण भवंति ते पि ! ॥

69

Greed ranks first amongst the indomitables. When it is subdued, nothing remains to be subdued in all the three worlds. Delusion (मोह) itself is destroyed when greed is overpowered, otherwise it remains even after the removal of anger, etc..

70

Greed is a bulbous root of the creepers in the form of anxieties. It is a demon devouring as a mouthful, good virtues. It is a great impediment to the achievement of success, or to the expanding of a manly effort for the noble motive. He whose heart is an ocean of vitality or spirit, subdues it.

71

Oh good one ! if your pride is pious and legitimate, and if you desire to be foremost among the people, then, strive hard with all your might to batter down the ramparts of greed.

72

The hearts of those who are not able to stuff their bellies even with vegetables, are also again moved with the breeze in the form of intense desire

७३

सदेइ णो लोहकवट्ठिओ किं ?

लोहोखओ किं न करेइ कम्मं ? ।

भणत्थमम्मापिभराण याधि

कुणेइ लोहच्छुरिआ-हयदलो ॥

७४

जे दूमिउं निक्कुरुणं जणे सं

ओभन्दिऊणं निचिणीअ कोसं ।

काऊण जे दारुणसंगराणि

दावीअ मिष्कं पलयावभासं ॥

७५

लोहदिआ ते अघि मिच्छु-काले

होही सहाऽऽदाउमलं न किं पि ।

एगागिणो रक्कुहा पयाया

सकम्मसाऽऽसुत्तिअघोरपाया ॥
(जुगं)

७६

केणाचि सज्झि न गया छमेसा

लोहेण जूरंति विहेव लोभा ।

सम्मं पिचारिज्जइ चे विवेगा

तोसाउ सुस्सं पडिमाइ एगा ॥

73

What affliction does a greedy person not bear ? What action does he not do ? One, whose eyes are blinded by the knife of greed, does not scruple to launch even his parents into calamity.

74-75

The greedy ones who tormented the people mercilessly and filled their storehouses with wealth they seized, and those who fought in terrible battles and created the horrible scene of universal destruction; were not able to take anything with them at the time of death. They, who have bitterly degraded themselves by their own heinous deeds, were forced to go alone with their humiliated faces.

76

This earth has never accompanied anyone. People are uselessly distressed by greed. Contentment alone contributes to real happiness if we rightly reflect.

७७

कए पयासे पउरे वि इहुं
 जणो न संपाउणए तयारिणि ।
 किलिस्सए किं तु विचारणीअं
 तं पारकेरं न जमग्घुकेरं ॥

७८

पहुप्पयासेहि वि नत्थसिद्धी
 अयत्तओ कस्सए कज्जसिद्धी ।
 एवं धुवं चिंतिअ कम्मसत्तिं
 झंखेज्ज नाणिहुसमागमम्मि ॥

७९

न काउमुज्जोअमिमा न यत्ता
 परंतु लोहोत्थयिगप्पधूमा ।
 अप्पाणचिच्छं कसिणं विहेय
 कज्जं गिहत्येहि वि हन्दि ! कम्हा ! ॥

८०

कोदस्स रोदस्स समो समत्थो
 अलं च माउकमदंकिईए ।
 मायाऽऽमयस्सोसदमुग्गुआ य
 जोहमाउण्णमाणो अ तोरणे ॥

77

Even after tremendous exertions being made, the desired object is not obtained and it brings on distress to the mind; but we should consider that what belongs to us, does not belong to others, or what does not belong to us, belongs to others.

78

Success in one's desired object is not attained by some even by various kinds of efforts and is obtained by some quite easily. So considering the inevitableness of the working of the Karmic forces, one should not be sorry, if one has to face unwelcome occasions.

79

From this, cessation of activities is not to be inferred; but why should householders however blacken their minds to no purpose with the smoke of fanciful ideas raised by greed?

80

Tranquillity of mind is able to remove anger; gentleness destroys pride; sincerity vanquishes deception; and contentment is potent enough to eradicate greed.

८१

कोहाइपाउच्चवणप्पसंगा

निवारए चित्तिअ पुच्चमेव ।

आए पसंगेण कसायभावे

सिआऽऽज्जु वाहित-उवायसेवी ॥

८२

न लम्मए जम्मणमिप्फरणा-

पेरन्तदेरं सियमन्तरेण ।

अणंतअप्पुल्लबलप्पगासं

अच्छंडिआ दीहरसाहणामो ॥

८३

एगंतिअच्चंतिअदुक्खनासो

असम्मयो नून भवप्पयामं ।

तस्साहणं सव्यकिलेसजाल-

समूलनिम्मूलणमेगमेत्तं ॥

८४

कोहाई परिपंघिणो अह अहा पाविच्च अप्पुण्णयं

उच्चच्छेच्च तदा तदा दुयलयं चत्तूण दुक्खायदं ।

ओ कोहाइविभारकारणसमाभोगे चलीहोए णो

कत्तो दोच्च यिलम्बिओ महयलो सो ओगसंगाऽऽगमे? ॥

81

One being attentive beforehand should contrive so as not to display anger and other passions. If they rise yet occasionally, care should be taken to curb them immediately by the means already described.

82

Without the manifestation of infinite power of one's soul through unobstructed long practices, it is impossible to reach the auspicious end of the horrible forest in the form of Sansāra.

83

Full and permanent destruction of misery is indeed impossible so long as there is rambling in the phenomenal world [Sansāra]. It is only accomplished by the uprooting of all infatuation or delusion.

84

One should exert oneself, discarding carelessness or mental feebleness, to take such steps as will make one more and more free from the foes-anger and others. He who possessed of sublime spirit, is not affected when confronted by passions, is sure to reach without delay the summit of the mountain of Yoga.

६५

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

कसाय-जओ णाम चोत्थं पयरणं
समत्तं ।

पंचमं पयरणं

ज्ञाण-सामग्री ।

१

कसायरोहाय जिइंदिअत्तं
 जिइंदिअत्ताय मणस्स सुद्धी ।
 तस्सोहणत्थे समया, अमू आऽ-
 ममत्तओ तं पुण भावणाहिं ॥

२

भीमा भवंभोणिहिणो भयं चे
 ता इंदिआणं विजए जएज्जा ।
 सरिस्सहस्साऽपरिपूरणीअ-
 सिंधुव्व जे जेव ह्वयंति तिप्पा ॥

३

देहंतदुक्खं गय-भीण-भिग-
 पतंग-सारंगकुलं पयाइ ।
 जगम्मि एक्केकहिंसीअशोसा,
 सव्वक्खारगास्स कहेय ता का ? ॥

४

अचुच्छमुच्छप्पणपञ्चलाणि
 जेउं असत्ती जइ इंदिआणि ।
 भूमंडलंदोलगसत्तिणो वि
 ओयंतिणो किं णु बलस्स मोहं ? ॥

1

The subjugation of senses is conducive to the removal of passions. It [subjugation of senses] results from the purification of the mind, which, in turn, is brought on by tranquillity, taking its birth from the absence of egoism; and the absence of egoism really springs from reflections or meditative practices.

2

One should try to get mastery over one's own senses, if one is afraid of this terrible ocean of worldly existence [Sansāra]. The senses remain unsatisfied like the middle part of the ocean which is not filled even by thousands of rivers.

3

It is quite evident that herds of elephants, fish, bees, moths and deer, go to destruction through the fault of excessive attachment of each, to one sense only; then what to say of those who are under the influence of all senses?

4

Of what value is the power of the powerful one who is able to shake the terrestrial globe, if he cannot get mastery over his senses capable of bringing intense delusion?

१

कसायरोद्दाय जिइंदिमसं
 जिइंदिअत्ताय मणस्स सुद्धी ।
 तस्सोद्दणत्थं समया, अमू आऽ-
 ममत्तओ तं पुण भायणाहिं ॥

२

भीमा भवंभोणिहिणो भयं चे
 ता इंदिभाणं विजय जपज्जा ।
 सरिस्सहस्साऽपरिपूरणीअ-
 सिंधुव्य जे जेय हवंति तिप्पा ॥

३

देइंतदुक्खं गय-भीण-मिंग-
 पतंग-सारंगकुलं पयाइ ।
 जगम्मि एक्केकहिसीअदोसा,
 सव्वक्खारगस्स कहंय ता का ? ॥

४

अचुच्छमुच्छप्पणपच्चलाणि
 जेउं असत्ती अइ इंदिआप्पि ।
 भूमंडलंदोलगसत्तिणी वि
 ओयंसिणो किं शु बलस्स मोहं ? ॥

5

Complete mastery over the senses is the sole cause of the awakening of inner vitality. So for its sake one should be assiduous in the purification of the mind.

6

The demoniac mind, unconstrainedly wandering in this phenomenal world, throws the inhabitants of the three worlds in a pit of misery. Alas, this universe is without a ruler and protection ! Where should refuge of the world be looked to ?

7

The unsteady mind, like a hurricane, all at once hurls down even great ascetics who practise austerities renouncing all mundane affairs for the attainment of absolute freedom.

8

A foolish man who without the purification of mind, wishes to ascend the hill of Yoga, is as ridiculous as a lame man who desires to travel on foot.

५

अंतम्बलोन्भावणहेउमेगं

स-इदिआणाऽवरिमाहिवच्च ।

तयत्थमन्तकरणस्स सोहे

आयासए जत्तपरेण भव्वं ॥

६

मणप्पिस्तल्लो सहरं भमंतो

जगत्तरं पक्खियए दुहाऽडे ।

अरायओ निस्सरणो मणूसो,

गवेसणिज्जं कह हन्दि ! ताणं ? ॥

७

चत्तूण गेहं तवमायरन्ता

मोक्खस्स लाहाय महासए पि ।

खिवेज्ज चित्तं चबलस्सहावं

एवंडयायव्व कर्हि पि आसु ॥

८

मणस्स सोहेण विणेव जोग-

घरावरारोहणमीहए ओ ।

मूढो हसिज्जेह एएहि देसा-

हणादिलासी एव पंगुलो सो ॥

5

Complete mastery over the senses is the sole cause of the awakening of inner vitality. So for its sake one should be assiduous in the purification of the mind.

6

The demoniac mind, unconstrainedly wandering in this phenomenal world, throws the inhabitants of the three worlds in a pit of misery. Alas, this universe is without a ruler and protection ! Where should refuge of the world be looked to ?

7

The unsteady mind, like a hurricane, all at once hurls down even great ascetics who practise austerities renouncing all mundane affairs for the attainment of absolute freedom.

8

A foolish man who without the purification of mind, wishes to ascend the hill of Yoga, is as ridiculous as a lame man who desires to travel on foot.

९

दृग्मंति कम्माणि मणस्स रोहे
 उब्बेहिरे तस्स पसारणम्मि ।
 असंयमो संयमणं च तस्स
 भयस्स मोक्खस्स य अत्थि मूलं ॥

१०

असेसविस्सप्पमणप्पचीणो
 मणप्पवंगो धिणिअंतणिज्जो ।
 केणायि जसेण विचारएहि
 न अघ्रहा संति-सुद्धं हि पण्यं ॥

११

रहस्सभूर्भ सयलागमाणं
 एगं तमंतकरणस्स सुद्धी ।
 कम्मवच्चयप्पच्चलमेगमुत्तं
 ज्ञाणं तमंतप्परिसुद्धिमूलं ॥

१२

पदीविआ जोगपहण्णसासे
 जोगंकुरप्पोम्मवकासवी अ ।
 मणस्स सुद्धी पढमं धिघेआ
 सिअऽघ्रहा णो सभलो गयासो ॥

9

When the mind is controlled, the Karmic forces are checked and when it is at large, the Karmic forces multiply. The control of mind is the source of absolute freedom and its want is the source of bondage.

10

Even by whatever means possible, the monkey-like mind habituated to rambling in the whole world, should be kept under complete control; otherwise, peace or happiness is not attainable.

11

The purification of mind is the only essential principle of all scriptures. Contemplation alone suffices for the annihilation of the Karmic forces; and its sole source is in the complete purification of the mind.

12

The purification of mind, which is the beacon-light for the illumination of the path of Yoga and which is the land for the sprouting forth of the seeds of Yoga, must be first attained. Without it every effort is fruitless.

१३

जहा जहा णिल्लसण समत्तं
 तहा तहा दोस-मलो हरेर ।
 तहा तहा पूसर चित्तसुद्धी
 तहा तहा षड्ढर संमओ षि ॥

१४

जया मणस्सयमणस्स देण
 खणं पि सम्माणुदयो उदेर ।
 सुद्धं तयाऽल्लोदम्ममुल्लसेर
 वर्णिज्जाण किं णु सया समो ता ? ॥

१५

सम्मंजणं पूरिअमत्थि जस्सऽ-
 स्तल्लोअणे मोहूतमण्णणासा ।
 अमू सरूवं परमेसरस्स
 सुवम्मि संपासर पुण्णमुत्ती ॥

१६

दूरं दिव, मोक्खपयं सुदूरं
 सम्मा मणस्संनिदिअं तु सोक्खं ।
 आसाइउं मज्झिमिहेव मव्वं,
 इदेव मोक्खो समयायस्म ॥

13

As the virtue of equanimity progresses, faults or impurities are wiped out, purity of mind is nourished and delight is increased.

14

Indescribable, indeed, is the inner delight when even for a short time the mind is drawn inwards and rendered quiet ! Then what to say of those who are always possessed of inner tranquillity ?

15

The high-souled one, whose inner sight is full of the collyrium of quietude, sees, by the removal of delusive ignorance, within himself the true nature of the Supreme Soul

16

The celestial bliss is at a distance and that of absolute freedom is at a greater distance; but it is possible to enjoy sublime happiness in the inner sphere [heart or mind] through quietude. In this very life there is absolute freedom to those who are possessed of supreme peace.

१७

पेऊस्त-घासो मण-मंदिरम्मि
 समत्तरूवो हयए जईए ।
 संसारदावाणलदाहताघो
 अप्पाणमफखंदइ किं तईअं ? ॥

१८

अप्पाणमणा परओ विभिन्नं
 अप्पेण सम्मं अणुहोइ जाहे ।
 ताहे पयासेइ समत्तरणं से
 असकलाहं विवुहेसरणं ॥

१९

संरत्तिखए मोहमिगेसरेण
 भयंकरे दोस-घणम्मि दाही ।
 समत्तरूवज्जलणऽधिओ जे
 दाहं परं ते परिनिद्धिमत्था ॥

२०

निसग्गवेरा अघि देहधारी
 आलोअणा जस्स मिहो समंति ।
 विअम्मए मे समया-बलं तं

17

Is it possible for the conflagration in the form of this gross material world to approach the great soul, on whose mental field the nectarious shower of equality pours down?

18

When the soul [person] fairly distinguishes itself as quite separate from all earthly objects, there is awakened the sense of equality which is inaccessible even to the lords of heavens.

19

They are quite successful who have manifested the high flame of calm equality in the terrible wild forest of passions, well preserved by the lion of delusion (मोह).

20

That, beings though possessed of natural antipathy are quite pacified at the sight of the great is the charm of the force of equanimity. This is the supreme magnificence

२१

अनिच्चभावाइअमावणाओ

महेसिणा चारह भाविआओ ।

विभाधणा ताण ममत्तरूय-

तमप्पणासे समया कुरेइ ॥

२२

देहो न निघो पिहघो न निघो

भोगा न निघा विसया न निघा ।

विणस्सरो एस समो पयंचो

न किं पि अत्था-विसभो इहत्थि ॥

२३

नरेसरा चक्कधरा सुरेसरा

जोगीसरा धा भुयणत्तएसरा ।

सय्ये वि मच्चुस्स उव्वेति गोअरं

अवे इहं को सरणं सरीरिणो ? ॥

२४

दुक्खाणि दुक्कम्मविवागकाले

दोअन्ति उग्गालि तणूधरस्स ।

पटुप्पण को वि न तस्स ताणे,

मग्गोवदेसा सरणं तु सन्ता ॥

21

The light of equanimity flashes when the darkness of egoism or attachment is destroyed by means of contemplation of twelve mental reflections beginning with phenomenal evanescence, propounded by great sages.

22

Anitya-Bhāvanā:-Body, wealth, enjoyments and objects of senses are all liable to destruction. All the phenomenal world is transitory. There is nothing here reliable.

23

Asharana-Bhāvanā:-When kings, paramount sovereigns, Indras, lordly Yogis and lords of the three worlds, are all inevitably doomed to destruction [are within the reach of death], then whose protection could be resorted to by embodied beings ?

24

At the time of the maturation of evil Karmic forces, terrible miseries befall embodied beings. None is able to protect them. The good—the sages are considered to be the refuge only on account of their showing a right path.

२५

भयण्णवो जम्म-जराऽ-वसाण-

पाणीअपुण्णो सर-घाडवो अ ।

संमोह-आयत्त-विवत्ति-मच्छो

कुओ ॥ सोक्खं इह परिसम्मि ? ॥

२६

एगागिणो संति सया सरीरी

इहऽत्तमाणा भय-भीम-रण्णे ।

काऊण पायं सपरस्थमेगो

किलिस्सए पेण णहुं अताणो ॥

२७

विलक्खणो पाहिर-विस्स-विस्सा

सण्णिम्महाणंदमओ खु मप्पा ।

इणं सरीरं फुडमन्नमप्पा

को णव्वए ता भुयणे भणत्तो ? ॥

२८

मला सयंतो नवहिं सएव

देरंदि कामो असुहस्स रोदं ।

को तस्स मोहा अचिरस्स रोआऽऽ-

छयस्स अणाण-दिअं हणेज्जा ? ॥

25

Sansāra--Bhāvanā:--The ocean of worldly existence is full of the waters in the form of birth, old age and death, and has the submarine fire in the form of cupid, whirlpool in the form of ignorance, and fishes, alligators, etc. in the form of calamities. In such a world [Sansāra] how can we look for happiness ?

26

Ekatva--Bhāvanā:--The embodied souls come and go alone in this terrible forest of the phenomenal world. In this revolutionary world the embodied beings, having committed sins for themselves and others, go alone to the other world and alone experience distress [as the fruit of their evil actions], being without any shelter.

27

Anyatva Bhāvanā:--The soul endowed with intelligence and eternal bliss is quite separate from all outward phenomenon. When this body is evidently separate from the soul, what other thing is to be identified with this soul ?

28

Ashuchi Bhāvanā:--This body, from which continually flows impurity through nine openings, is an abode of dirt. Who may be indifferent to one's spiritual good by being attached to the body which is ephemeral and an abode of diseases ?

२९

जोआ मणो-चाणि-सरीरकम्मा

ते आसया कम्मनिओअणेण ।

बधन्ति कम्मं असुहा सुहाओ

जोगाउ देही असुहं सुहं दि ॥

३०

जहा अलं गेण्हइ जाणयत्तं

छिहेहि, कम्मं तद्ध देहधारी ।

रूपेहि जोगेहि सुहासुहेहि

अस्सि थिप नित्थरणं न होइ ॥

३१

णिरोहणं जं पुण आसयाणं

स संयरो बुच्चइ कोयिपहि ।

पिहायणा आसय-संवरस्स

मणो भवोदासिदसो भवेइ ॥

३२

कम्मवसओ कन्थइ निज्जरत्ति

दुहा सकामंअर-भेअओ मा ।

पागो दि कम्माण जहा फलार्ण

सयं उपाया अयि निव्यत्तेइ ॥

29

Āsrava Bhāvanā:--Yoga is here the activities of the mind, speech and body; and it being the channel of the influx of Karmic forces is designated Āsrava. Embodied souls assimilate Karmic forces good or bad, according to their good or bad Yoga.

30

As a vessel with holes admits water, so the embodied soul attracts good or evil actions [Karmas] through the holes in the form of good or evil Yogas. As long as this Āsrava [channel of Karma] prevails, nobody gets out of this phenomenal world [Sansāra].

31

Samvara Bhāvanā:--The learned call the stopping of this Āsrava—the channel of Karmic forces, Samvara. The reflections of Āsrava and Samvara bring on indifferent attitude of mind to worldly affairs.

32

Nirjarā Bhāvanā:--The destruction of Karmic forces is called Nirjarā. It is secured in two ways: volitional or non--volitional. they [Karmic forces] reach maturity of their own accord like the fruits on the trees or by the employment of expedients.

३३

लोओ समगो जड-जीवपुण्णो
 जहा तहा तप्परिचित्तं जं ।
 सा भावणा लोगविआरूपा
 मणोधसीकारफलप्पहाणा ॥

३४

सरीरिणो उद्धरितं दुद्धामो
 पवेइओ केरिसधम्ममगो ।
 लोभस्स लोमुत्तरपूप्सेहि
 जो नेइ कल्लणपयं जहरथं ॥

३५

धम्मो खमा मदधमज्जयं च
 सोअं च सयं तय-संयमा य ।
 धामो तदाऽपिचणया य बम्हो
 इच्छेधमुत्तो दसदा मुदाय ॥

३६

कम्मं विलिट्ठे अवलीमयन्ते
 लद्धे पि जोगे नर-जम्मणम्मि ।
 जदन्धवज्जाणयदानुकुला
 तत्तण्णहिं बहुदुलदत्ता ॥

33

Loka--Bhāvanā:—Reflection on the world full of animate and inanimate objects [as it appears to be or it is], is Loka--Bhāvanā. Such meditation is highly conducive to the subjugation of mind.

34

Dharma--Bhāvanā:—The Supreme Sages have propounded the grand truth [Dharma] for the extrication of embodied beings from miseries, which [the grand truth--Dharma] leads to the real welfare.

35

Dharma is said to be tenfold:--forbearance, tenderness, candour, purity, truth, austerity, restraint, renunciation, propertylessness and celibacy. This is the excellent path leading to happiness.

36

Bodhi-Bhāvanā:--This glorious human birth is secured when the severe Karmic forces are weakened. Even then it is very difficult to obtain the real power of discrimination [Bodhi-Ratna] which is the first instrument of the achievement of real welfare.

३७

पभारिसीहिं खलु भावणादिं
 सुवासिमंतकरणो मुमुक्षू ।
 ममत्तथूणावहरिज्जमाणं
 संरपिखउं सकर सम्म-लट्ठिउ ॥

३८

समत्तमालंघिम ज्ञाणमाचरे
 सम्मं विणा तत्थ कप विईषणा ।
 ज्ञाणं समायाइ जहा जहुवरं
 तहा तहऽप्यावरणं विलिज्जाइ ॥

३९

ज्ञाणं समत्तेण विणा न होइ
 सम्मं न कोभासर ज्ञाण-हीणं ।
 परोपरवेक्खणओ अमूणि
 संपायिरे उक्करिसं दुवे पि ॥

४०

अयि दारुणपावभारिणो
 परिषित्ता सुहजोगसादने ।
 परमं समुवागया पयं
 सयलं कम्म-मलं पम्भालिउं ॥

37

The aspirant after emancipation whose heart is well scented with these reflections, becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism.

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished, on the contrary the under-taking of meditation proves causing degradation. The more the meditation progresses the more the Karmic forces enveloping the soul, are removed.

39

Concentration is not attained without equanimity, and equanimity is not elevated without concentration. Both being interdependent one renders the other steady and **vice versa**.

40

The embodied souls, though they were encumbered with heinous sins, attained, being turned to the path of auspicious yoga, to the highest state [final beatitude] by the washing off of all Karmic dirt.

३७

एआरिसीहिं खलु भावणाहिं
 सुयासिअंतकरणो मुमुक्खू ।
 ममसयूणाचहरिज्जमाणं
 संरफिखंडं सक्कइ सम्म-लट्ठि ॥

३८

समत्तमालंघिअ ज्ञाणमाचरे
 सम्मं यिणा तत्थ कए यिइअणा ।
 ज्ञाणं समायाइ जहा जहुअइ
 तहा तहऽणाघरणं विलिज्जइ ॥

३९

ज्ञाणं समत्तेण यिणा न होइ
 सम्मं न कोभासइ ज्ञाण-दीणं ।
 परोअरावेक्खणमी अमूणि
 संशयिरे उअरिसं दुवे यि ॥

४०

अयि दाएणवायमारिणो
 परिचित्ता सुहजोगसादणे ।
 पम्मं समुयागया पव
 मवले कम्म-मनं पन्थानिउं ॥

37

The aspirant after emancipation whose heart is well scented with these reflections, becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism.

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished, on the contrary the under-taking of meditation proves causing degradation. The more the meditation progresses the more the Karmic forces enveloping the soul, are removed.

39

Concentration is not attained without equanimity, and equanimity is not elevated without concentration. Both being interdependent one renders the other steady and **vice versa**.

40

The embodied souls, though they were encumbered with heinous sins, attained, being turned to the path of auspicious yoga, to the highest state [final beatitude] by the washing off of all Karmic dirt.

३७

एभारिसीहिं खलु भावणाहिं
 सुवासिअंतकरणो मुमुक्ख् ।
 ममसथूणावहरिज्जमाणं
 संरक्खिअं सकरं सम्म-लट्ठि ॥

३८

समसमालंघिअं ज्ञाणमाचरे
 सम्मं विणा तत्थ कए विडंषणा ।
 ज्ञाणं समाप्याइ जहा जहुअरं
 तहा तद्दण्णावरणं विलिज्जइ ॥

३९

ज्ञाणं समसेण विणा न होइ
 सम्मं न कीमासइ ज्ञाण-दीर्णं ।
 परोणरावेक्खणओ अमूणि
 संपाधिरे उक्करिसं दुवे वि ॥

४०

अवि दारुणपावभारिणो
 परियित्ता सुहजोगसादणे ।
 परमं समुवागया पयं
 सयलं कम्म-मलं पञ्चालिअं ॥

37

The aspirant after emancipation whose heart is well scented with these reflections, becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism.

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished, on the contrary the under-taking of meditation proves causing degradation. The more the meditation progresses the more the Karmic forces enveloping the soul, are removed.

39

Concentration is not attained without equanimity, and equanimity is not elevated without concentration. Both being interdependent one renders the other steady and **vice versa**.

40

The embodied souls, though they were encumbered with heinous sins, attained, being turned to the path of auspicious yoga, to the highest state [final beatitude] by the washing off of all Karmic dirt.

६५

सत्त्वविसारय-जडणायरिअ-
सिरिविन्नयधम्मश्चरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

ज्ञाण-सामग्गी णाम पंचमं पयरणं
समत्तं ।

छट्टं पयरणं

ज्ञाण-सिद्धी ।

૧

અપ્પસ્સરૂવં લલુ માપ્પસ-તત્તં
 તં નડપ્પસુદ્ધીમ અસિદ્ધયાપ ।
 અપ્પસ્સ સુદ્ધી અ કસાય-દ્ધાણં
 ણજ્જેઙ્ગ તમ્હા તદ્દિમેવ મુત્તી ॥

૨

સુદ્ધો તથો અપ્પરસ્સરૂવો
 તં નાણજોગં નિગદંતિ સન્તા ।
 સઘ્ધક્કિમાસાદ્ધણસજ્ઞમ્મૂઝો
 ધર્ણતરં નિચ્છુદ્ધ-કારણં મો ॥

૩

ન જા કિઆ ઉચ્ચદ્ધસં ગયાણં
 આયસ્સઈ સા વચ્ચદ્ધાર-મગ્ગો ।
 ગુણાવહરિથિ સ્તિ પરંપરામ્મો
 નિવ્યાણ-સંપાદગયા અમ્મૂઆ ॥

૪

કિઆ અવેક્કિજ્ઞા અવ્વલંતી
 અમ્માસિણોચિત્ત-વિસોદ્ધણત્થં ।
 આરુદ્ધજોગા ડ મહાણુમાવા
 સમપ્પવાદે નિરયા મવંતિ ॥

1

The real nature of Soul is itself Moksha [Absolution], which is impossible in the absence of spiritual purification, which, in its turn, consists of passionlessness. Therefore, Moksha lies in passionlessness.

2

The meditative absorption in the nature of one's own Self is the pure and highest austerity [Tapa]. It is called by the wise the Jnāna-Yoga—the Yoga pertaining to knowledge. It is the only aim of all [religious] activities, and it is the direct means of final beatitude.

3

The performance of the daily religious ceremonies, which is not necessary for those who have reached the higher plane, is beneficial to those who are engaged in the ordinary course of life. The Karma-Yoga is thus a sure, though indirect, means of Perfection.

4

The careful performance of good actions [religious ceremonies] is necessary to a beginner for the sake of purifying his mind; but the high-souled ones, who have reached the plane of Yoga, enjoy the unshaken quietude in the spiritual plane.

५

मणो धिरोभावमुवागओ वि
 रभोवला क्षत्ति चलीदवे ।
 उत्थंघए तं पुण सुप्पयसा
 अम्मासओ साइणजागरुओ ॥

६

लोलेसु लोलं खलु चित्तमंगं
 कज्जं परं निगाहणं च तस्स ।
 तिव्वो अवेषिणज्जइतत्थ अत्तो
 तयत्थमम्मासपरेण भव्यं ॥

७

समम्भसेउं सुहकम्मजोगं
 समुज्जलं ओ समयं पवसो ।
 सया उदासीणमणोदसस्स
 लेवायहो तस्स भवे न कम्मो ॥

८

पिअं समासाइअ मोअए णो
 न घऽप्पिअं पाविअ जूरए ओ ।
 स किंकरीभूअदिसीअगामो
 आरुदजोगो खलु धीमराओ ॥

5

The mind though steadily fixed, quickly loses its balance through the force of Rajas; but a wakeful student in the practice of Yoga, controls it by right efforts.

6

Mind is the foremost of all fickle things. To control it, being the most difficult thing, requires a very keen effort. For this purpose one should be assiduous.

7

The high-souled one, who after having properly practised the Karma-Yoga, develops the sublime sense of equality, is always indifferent [to the world] and so is not affected by his actions.

8

The dispassionate one, who does neither take delight in the attainment of a cherished object nor does he feel sorrow on getting what is unpleasant, and who has enslaved all his senses, is said to have reached Yogihood.

९

निम्मीओ निश्चलनासिअम्मा-

दिट्ठी पसघ्राणण-पुंडरीओ ।

सिलिह-ओट्ठो अणफासमाणो

रया रप्पहि विगयप्पमाओ ॥

१०

छिहायिमुओ निममूहणे वि

बहुत्तसंवेगसरोनिमग्गो ।

अमत्तकारुण्णनिहो भवामो

परमुहो द्दु-पमोअओअ ॥

११

एवंपिहो निट्ठिअकम्मगो

समाहिअप्पा सिरिणाणजोगा ।

हाणे पवंसं कुणए सुघोर-

कम्मादयीडाहदधानलम्मि ॥

(तीहिं यिसेसयं)

१२

कुसील-नारी-एसु-संदयअं

ठाणं यियित्तं उवगम्ममच्छं ।

णाणामणां पि पिरं सुहं च

अमेघ भामेअ तमासपअ ॥

9—10—11

The tranquil-minded sage who is free from fear, who has his eyes fixed on the tip of his nose, with his lotus-like face full of joy, with his both lips closed and with his teeth not touched, who is devoid of inertness, who is quite indifferent to his body, who is merged in the lake of great Samvega [spiritual wisdom or a keen desire for spiritual emancipation], who is full of intensely sympathetic emotions, who is averse to the worldly enjoyments, who is an object of exquisite joy to the beholders, and who has completely practised the Karma-Yoga and has exalted his soul by Jñāna Yoga as well,—such a yogi enters the conflagration of contemplation burning the forest of terrible Karmic forces.

12

A solitary place unfrequented by women, animals, impotent persons and men of low habits is necessary for proper meditation. That posture which he thinks to be steady and comfortable among the various postures, should be selected.

१३

ज्ञानाय कालो वि मयो न को वि
 जस्सि समादी समयो स सस्सो ।
 यिओ निसण्णो सदो वि ज्ञाया
 ज्ञापज्ज ज्ञाऊण निमाणुबुल्लं ॥

१४

ज्ञानस्स सिद्धीम यदंति यिण्णा
 आयासयत्तं ददभाषणाणं ।
 मित्ति पमोअं करुण उयेयत्तं
 गुञ्जेज्ज, तं ज्ञानमुययत्तदेह ॥

१५

अप्याण-दिट्ठि पयिकासिऊण
 देहिस्स सब्बस्स वि सब्ब-लोप ।
 विसुद्धपेम्मा हिम-चिन्तणं जं
 भासिज्जप सा विसुद्धेदि मित्ती ॥

१६

गुणेहि धिप्पन्ति समुज्जलेदि
 जे के वि लोयम्मि मद्दणुभाया ।
 गुणेतु तेसि बहुमाणभावो
 पमोअभायो परियेहमय्यो ॥

13

There is no fixed time for concentration. That time is the best when mind is steadily calm. One may meditate, sitting, standing or lying down. That posture may be adopted, which is suitable for concentration.

14

The wise admit the necessity of firm thoughts [Bhāvanās] for facilitating Dhyāna [meditation]. Bhāvanās are of four kinds:--friendship, joyfulness, pity and impartiality. These feelings [Bhāvanās] should be cultivated, because they strengthen contemplation.

15

To cherish auspicious feelings for the good of all the beings in the world that all beings may be happy and none may do sinful deeds, is called Maitri--Bhāvanā, which is really awakened by the elevation of the spiritual view.

16

The feelings of reverence for the virtues of whatever persons shining by the excellence of merits, is called the Pramoda—Bhāvanā.

१७

वीणेसु बालिह-उवदुपसु
 लुक्केसु भीपसु किलेसिपसु ।
 यिप्ती पडीआर-परायण जा
 कारुणभायो परिकित्तिओ सा ॥

१८

चित्तेहि चित्तं भुयणं भयीहिं
 पित्तित्तकम्मेरिअयित्तिपहिं ।
 दहूण मज्झतर्गार् उयिक्खा,
 दुट्ठेसु दुट्ठायरणं किमर्थे ? ॥

१९

भवेइ ज्ञाणं धुधमा मुहुत्ता
 एगमासंपच्चयलक्खणं तं ।
 भाणं भवायं च विवागतत्तं
 संढाणमालोभइ एत्थ जोगी ॥

२०

आलंघिऊणं पुरिसुत्तमाणं
 भाणं अवाहं परिचित्तणं जं ।
 वत्थुस्सरूवस्स जदत्थरूवं
 आणाभिहं तं पवदंति ज्ञाणं ॥

17

The desire to lessen the miseries of those who are helpless, poverty--stricken, diseased, frightened and distressed is called the Karuṇā Bhāvanā.

18

The wise ones assume indifferent attitude looking at the strange world full of beings varied on account of their diversified actions instigated by strange Karmic forces. Of what use is evil action against the wicked?

19

Dhyāna continues for one Muhurta [Forty-eight minutes]. It is defined as the continuous unruffled meditation. The Yogi in Dhyāna contemplates Ājnā, Apāya, Vipāka and Sansthāna.

20

Ājnā--Dhyāna:--To contemplate truth in its true nature by following the infallible injunction of Sages of spiritual eminence is called the Ājnā Dhyāna.

२१

अजहप्पममोण चिणा भवम्मि
 भमीअ अप्पाऽयमणंतकालं ।
 रागाइहोसेकवसीमयन्ता
 निरिति नायायमहाइवीओ ॥

२२

मोहंधयारंधलमाणसेण
 कयं न किं किं कलुसं मयाइ ? ।
 नरे तिरिच्छे नरयम्मि खोगं
 दुक्खं न किं किं उयगम्मए का ? ॥

२३

गहीरसंसारदुहण्णवे मे
 कालो बुईतस्स गओ समग्गो ।
 कस्साऽयराहो अवरस्स एत्थ ?
 अये पमाओ मम बालिसस्स ! ॥

२४

योहिं पि संपाउणिउं मइ च
 दुहा मणोवायसरीर-जोगा ।
 पज्जालिओ सोवरि धूमफेऊ !
 एत्थायराही अवरो भवे को ? ॥

21

Vipāka--Dhyāna:—This soul is wandering from time immemorial in this world-revolution, as it did not resort to the spiritual path. Beings subject to passions such as attachment, hatred etc. cannot themselves get out of the dense forest of distress.

22

Ah ! what variety of sins have I not committed—I, whose mind is over-darkened by infatuation ? Oh ! what terrible miseries have I not undergone in the hell and in the animal and human lives ?

23

My whole time is totally wasted in being immersed in the deep ocean of the miseries of the world [Sansāra]. Whose fault is it ? It is my own foolish self.

24

Though I obtained the knowledge of reality, I caused the fire [of misery] to burn on my head through the evilness of the mind, speech and body. Whom I can find fault with ! Surely I and I alone !

२५

साहीणभूण अचि मुत्तिमग्गे

मोहा कओ मे सयमप्पणाओ । ।

अडेज्ज भिक्खं जह लद्धरज्जो

मोयस्से सत्तंते पि भमो तहेस ॥

२६

एवं हि रागाऽअदूसणाहि

जाया अवाया परिचिंतणीआ ।

जहि उवाया अचि तप्पणासे

झाणं विरज्जं तमयायणार्म ॥

२७

उदीरिओ कम्म-फलं विधागो

सुहासुहसेण य सो दुमेओ ।

धव्वाऽजोगाउ अ चित्तरुथो

सरीरिणो साऽणुहयं समेइ ॥

२८

आणंदसंपाडगदव्यजोगा

सुद्धो, तयथो विचरीअद्भ्या ।

खेत्ते निवासा सुगिदाऽअम्मि

मुद्धो, तयथो पडिक्कल्लवेत्ते ॥

25

Though the path of absolution was at my disposal, yet I lowered my own soul through illusion ! Just as a man who has got a kingdom goes begging, so I wandered in this world, though absolution was within my reach !

26

In this manner the Dhyāna in which one meditates on the obstacles or difficulties arising from attachment and such other passions, and on the means to surmount them, is called Apāya Dhyāna.

27

Vipāka [Maturation] is the result of Karma. It is of two kinds, good and bad. It is variously experienced by the embodied souls through its association with matter, space, time, disposition of mind and existence.

28

The good Vipāka [maturation] of Karmic forces associated with matter [Dravya] is seen in having pleasant objects, and the bad Vipāka, in having unpleasant objects. The good Vipāka associated with space is in the residence in comfortable houses etc., while the other Vipāka, in the residence in uncomfortable dwellings etc.

૨૯

સુદે વસન્તપ્પહુદિમ્મિ કાલે
 સુદો, તયન્નો વિયરીઅકાલે ।
 પત્તાય-તોસાદઅ-ચિત્તમાવે
 સુદો, તયન્નો વિયરીઅમાવે ॥

૩૦

સુદેવ-મધ્ધાદઅસમ્મવેસુ
 સુદો, તયન્નો અ પરત્થ જેઓ ।
 દગ્ધાદજોગા દઅ ચિત્તરૂપં
 ચિંતેજ્ઞ કમ્મસ્સ ફલં તિરગ્ગે ॥

૩૧

અપ્પપ્પદ્ધં ગયણં અર્ણતા-
 જેતં અમુસં સયલાદિપાર્થિ ।
 મજ્ઞામ્મિ છોમો તદ્ ઉદ્ધ-મજ્ઞાદ-
 દોમાગમો જો તિજગસ્સરુપો ॥

૩૨

જ્ઞામંતિ એમસ્સ જહત્થરૂપં
 જ્ઞાણે તયપ્પાસપરા ઘટ્ઠાયે ।
 મગ્ગાણ સંપગ્ગદ્ધ સુદધમ્મ-
 જ્ઞાણે સસંયેજ્ઞમપંદિમં સં ॥

29

The good Vipāka in connection with time is seen in having the pleasures of spring etc., while the bad one is the reverse of it. The good Vipāka through mental emotions is the good feeling of the pleasure of mind, while the bad one is the reverse of it.

30

The good Vipāka through the births is in the life as a happy god or a happy man etc., while the bad one is the reverse of it. Thus are thought of the various results of the Karmic forces associated with Dravya and the others, in the third Dhyāna named Vipāka.

31

The formless and endless ether is everywhere supported by its own self, in the middle of which is this region [Loka], whose three parts viz. the upper, the lower and the middle are styled the upper Loka, the lower Loka and the middle Loka respectively.

32

The subtle nature of the above-said world is thought in the fourth kind of Dhyāna. In such a spiritual Dhyāna there is obtained happiness which is intuitional and beyond the domain of senses.

३३

झाणप्पहावेण लहंति पेच्च

महिद्धिसालिं तिदिधं सुपुण्णा ।

पुणो निजम्मं उयगम्म चारुं

जोगस्स मग्गे पभारं कुणंति ॥

३४

निसुद्धकोदा लुभमाण-लोदा

पलोद्धमोदा पडुजोग-बोदा ।

अकामणोदा कयचित्तरोदा

भवंति ते साहिअअप्पसोदा ॥

३५

आणं सुक्कं तओ ते परममुधगया पुण्णपुण्णोज्जलसा

पुण्णज्जोइं समगावरणखवणओ केवलण्णाणमैति ।

धम्मं नीसेसदुक्खप्पसमणपवणं पुण्ण-पुण्णं विसम्मे

पुण्णाऊ जंति पुण्णा परममयपर्यं सच्चिआणंदरूवे ॥

३६

अम्मसच्छउप्पणसमा भवचक्खवट्ठिणो

जो अणसोहणपरो स हवेइ ईसरो ।

मोदाकुल्लो भमइ, मोदक्खण निम्मलो

ईसत्तणेण पयडीहवए सरूयओ ॥

33

Through the power of Dhyāna highly meritorious persons habituated to spiritual Dhyāna, obtain heaven full of very great prosperity, in the next world. They are again born in a noble family and progress further on the path of Yoga.

34

Those high-souled persons who are highly conversant with Yoga, progressing further on the path of Yoga, eradicate all passions—anger, arrogance, greed, attachment and infatuation, and getting complete mastery over their mind, achieve the full purity of soul.

35

Those then attain the supreme Shukla-Dhyāna, and annihilate all the destructive Karmic forces and being perfectly pure, acquire Kevala-Jñāna—the climax of the elevation of knowledge. And then they preach to the world Dharma [the truth] which shows the path of the subsidence of all miseries, and after phenomenal death those Perfect Souls attain the highest status of Sat-Chit-Ananda.

36

Beings wandering in Sansāra, are like a dirty mirror. Among them the soul which endeavours to purify itself, having attained perfect purity, acquires the status of God. The soul, when ensnared by illusion, wanders in Sansāra, and when relieved from it, is God.

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायत्तिथ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

ज्ञाण-सिद्धी णाम छट्ठं पयरणं
समत्तं ।

सत्तमं पयणं

जोगस्सेणी ।

१

माणसयित्तिनिरोद्धं

संपण्णाएअरंदि भेण्हि ।

ओगे यत्ति विण्णा

ज्ञाणयिसेसो इहं पट्ठमो ॥

२

यित्तिपसयस्सरूढो

वीओ नेओ, मणस्स यित्तीओ ।

सग्घा सिज्जति तथा

केयलणाणं पयासेइ ॥

३

देहस्स थ यित्तीओ

अया निरुद्धा भवति तक्कालो ।

ओगो मिज्जइ नेवाऽ-

संपण्णाया सिवदारं ॥

४

अङ्गुत्तं भावणा ज्ञाणं

समया वित्तिसंखओ ।

इच्छेयं पि महप्पाणो

अक्ख्हासी ओगपद्धरं ॥

1--2--3

Restraining the functions of the mind is called Yoga by those well-versed in the Yoga philosophy. The Yoga is twofold:--Samprajnāta & Asamprajnāta. The former is a particular kind of Dhyāna. The Asamprajnāta Samādhi is characterized by the destruction of the functions of the mind. When all the functions of the mind cease, the Knowledge of the Absolute--Kevala Jñāna arises. That Yoga in which the functions of the body cease, is also not different from the Asamprajnāta Yoga, and is also the entrance of Absolution.

4

Those who are adept in Yoga, have also laid down five kinds of Yoga:--Adhyātma [spiritual inclination], Bhāvanā [Reflection], Dhyāna [Meditation], Samatā [Equanimity] and Vrittikshaya [Eradication of the functions of the mind].

૫

ઇચ્છા ય સત્થં ચ સમત્થયા ય
 इत्थं पि जोगस्स भणीअ मेआ ।
 અઙ્ગો સુધોદ્ધસ્સ પમારણો વિ
 जो धम्मकम्मायरणादित्तासो ॥

૬

પિતુદ્ધસઙ્ગસ્સ સુણાણિણો અ
 पमायघज्जस्स जहस्ससत्ति ।
 જો ધમ્મજોગો વયણાણુસારી
 स सत्थजोगो निगरिज्जईअ ॥

૭

ઈગમ્મિ જોગે પહુયં ગયસ્સ
 सत्थाऽपसज्झाणुभवेगगम्मो ।
 ઉદેદ જો અપ્પસમત્થયાપ
 सामत्थजोगो परिभासिभो सो ॥

૮

ન સિદ્ધિસંપાદણદ્વેઝમેઆ
 सज्जे वि सत्था उवलम्मबोहा ।
 સદ્વણ્ણુઆ તો રૂદરા હવેજ્ઞા
 ता 'पाइम'ण्णाणमओ स जोगो ॥

5

Ichhāyoga, Shāstrayoga and Sāmarthyayoga are also divisions of Yoga. The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices, is lazy. [The desire of advancing on the way to spiritual good is Ichhāyoga].

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga, and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one's capacity.

7

The wise persons call it Sāmarthyayoga which, perceptible only to such intuitional perception as is unattainable even with scriptural knowledge, is achieved by his pre-eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures.

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures. If it be so, Omniscience can be obtained by the studies of scriptures only, but it is otherwise. So this Sāmarthyayoga is connected with intuitional knowledge [Prātibha-jñāna].

९

तं पाइभं केवलणाण-भाणु-
 पुव्वावगासं अरुणोदयाभं ।
 'रिअंभरा', 'नारय' एवमाइ-
 नामाणितस्सि अघरे धरंति ॥

१०

संतासरूयो अयमत्थि जोगो
 स धम्म-जोगेहि मये दुमेओ ।
 तेसुं च अज्जो खधगावलिस्थे
 सेलेसिमायस्स दसं बिइज्जो ॥

११

अण्णा समासाइअ जोगमज्जं
 अणंतयं फोरइ अप्पविज्जं ।
 इत्तूण मोहायरणंतराया
 सज्जो सिआ केवलणाणसाली ॥

१२

परो अजोगो वि मणोवयंग-
 धाधारोदा गरिपुण्णयाय ।
 मदोदण्णं सह जोगेण
 जोगो भवंभोनिहिरोदरूयो ॥

9

The morning light precedes the rise of the sun in the morning, similarly Prātibha-Jñāna [the intuitional divine knowledge] precedes the absolute Knowledge [Kevalajñāna]. Other Yogis even designate this knowledge as 'Ritamābhara' [holding to the truth] or 'Tāraka' [spiritual clearness.]

10

This Yoga is also known as Sannyāsa Yoga. It is of two kinds: Dharma-Sannyāsa and Yoga-Sannyāsa. The first of these is practised in the state of Kshapaka-Shreni [the eradivative route], and the other, in the state of Shaileshi [rock-like firmness].

11

Having attained the first [i. e. Dharma-Sannyās] Yoga, the soul manifests its infinite power; and having destroyed all the destructive karmas [Moha, Jñāna-Darshana-āvarana and Antarāya] at once becomes divine soul endowed with infinite Knowledge--Kevala-jñāna--becomes the embodied god omniscient or omnipotent.

12

The second Yoga, i. e. Yoga-Sannyāsa is not any meditation, but it is such a state or an effort where all the functions of mind, speech and body are stopped in every way. So it is Ayoga on account of the stopping of all movements inner or outer. It is also called Yoga, because it leads on to the state of Absolute Freedom. This Yoga is the shore of the ocean of worldly existence.

१३

जोगा इमा तक्खणओ अकम्मी-

सन्तो सिधं पावइ मुक्कदेहो ।

सेसाणि कम्माणि हि केवलम्मि

लहे, खणेणेष विणासए सो ॥

१४

देहत्थिअं लाउफलं जलम्मि

उम्मं जहा गच्छइ लेवणासे ।

उद्धं तदा गच्छइ सव्वकम्म-

लेवप्पणासा विमलो परप्पा ॥

१५

अयं सद्दायो वि मथो बुद्धानं

अं जाइ कम्मायगमम्मि उद्धं ।

उन्म ययंनो अवचिट्ठए सो

खणेण लोअग्गए परप्पा ॥

१६

तओ अद्दो एइ न गारवस्साऽ-

भाया, न यऽग्गे अणुवग्गाहत्ता ।

अपेरगतादि न या तिरिच्छि

लोअस्म अग्गे य धिओ भवे तो ॥

13

This Yoga is acquired at the last moment of life by the Omniscient. By means of this Yoga being in a moment destitute of all Karmas the soul relieved from the body, attains absolute freedom. The Karmic forces, which remain at the time of the attainment of Omniscience, [Kevalajnāna], are completely destroyed in a moment under this Yoga.

14

As the gourd which stands firm at the bottom of water, floats on the water when the dirt with which it is besmeared is cleared off, so the perfectly purified soul goes up when the plastering of moral impurity of all Karmic forces is destroyed.

15

It is the nature of the soul to go up when it is free from all Karmic forces. The ascending Supreme Soul at once reaches and abides in the topmost part of Loka.

16

Thus the superior spirit does not descend from this plain owing to the absence of heaviness or weight. It does not ascend higher for the want of auxiliary motion. It does not progress forward in an oblique direction without being assisted by initial velocity, consequently its proper abode is at the top of the phenomenal world.

१७

महेसरा ते परमेसरा ते
 सयंभुणो ते पुरिसुत्तमा ते ।
 पिआमहा ते परमेठ्ठिणो ते
 तहागया ते सुगया सिथा ते ॥

१८

स ईसरो हे सुहभागधेआ !
 मे माणसे होज्जउ हंसकप्पो ! ।
 भम्भू उयाओ परमप्पलाहे
 महत्तपुण्णो परिवेदभव्वो ॥

१९

आलंघणं भवइ जारिसमेरिसी खु
 संपज्जए परिणई इअ सम्मणायं ।
 आलंघणं परमनिम्मलयीअरागो
 चे वेप्पए नणु तया किमवेक्खणिज्जं ? ॥

17

These Perfect Souls are Maheshvaras, Parameshvaras, Svayambhus, Purushottamas, Pitāmahas, Parameshthis, Tathāgatas, Sugatas and Shivas.

18

O good lucky persons ! let this divine Lord be seated as a swan on your lotus-like heart; or let Him enlighten your heart like the sun. Keep this constantly before your mind that this is the essential means for the attainment of the Supreme Spirit.

19

It is within the cognizance of all that the soul takes within itself the form or impressions of the objects meditated upon. What desires remain [unsatisfied] when the dispassionate Supreme Spirit, perfectly unsullied is resorted to ?

६५

सत्यविसारय-जइणायरिअ-
सिरिविजयधम्मद्वरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

जोगस्सेणी णाम सत्तमं पयरणं
समत्तं ।

अद्वयं परमं

अंतिम-सिद्धि ।

१.

अर्णतसत्ती खलु एस चेअणो
 पवेइउं तं जयए महोदमो ।
 सखं पयासेइ तहिं पयासिए
 सखं तमिस्सं अपयासिए तहिं ॥

२

मोहप्पणासेण य तप्पयासणं
 मोहप्पणासो यि अ तस-चित्ता ।
 चित्तेज्ज-को हं भय-संगमो अ को
 जगं किमेअं किमिणं सुहासुइ ॥

३

तत्तावबोहप्पभवस्स जस्स
 विआरणस्सऽअसणं न अत्थि ।
 जायाणुजायस्स पिहज्जणस्स
 न तस्स वेरग्गमुदेइ साइ ॥

४

न साइवेरग्गविवज्जिमत्ते
 कल्लाण-मग्गो हवए पवेसो ।
 एवं च होज्जा विहलो निजम्मो
 विआरणं तेण समअसेउ ॥

1

This spirit is the receptacle of limitless powers. Only the fortunate one endeavours to realize it. When this spirit shines, all the objects are illumined and when it does not, all the objects are enveloped in darkness.

2

The soul shines when infatuation is totally destroyed. The destruction of infatuation results from the reflection of Truth [Tattvas]. One should think of, who I am, why this worldly existence or wandering in Sansāra is, what happiness and misery are and what this phenomenal expansion is.

3

True renunciation does not arise in an ordinary man who is a mere imitator and who is not accustomed to reflection, the cause of developing the knowledge of Truth.

4

And no one can enter the path of absolution without real renunciation. Thus human life would be wasted. So one should be devoted to maintaining good thoughts [Bhāvanās.]

५

एकस्सदाया न हि सव्यलोआ
 विचित्तकम्माणुगमा भर्मता ।
 आउस्स-धी-सत्तिविचित्तयाए
 न मग्गमेग्गं अरिहंति सव्ये ॥

६

समग्गसामग्गणुकूलया वि
 सव्याण देहीण न संभवेइ ।
 भयंति सव्ये अरिहा न तम्हा
 सामन्नओ जोगपहाहिरोहे ॥

७

कुञ्जा जहाससि तहावि णूर्ण
 कायम्यमणुस्रमायहंतं ।
 मग्गे पयाणे सणिअ पि ठाणं
 खिरा वि पायिज्जइ पावणिज्जं ॥

८

चित्तस्स दोसा अवनेउमेव
 धम्मस्स सत्याणि निमोइभाणि ।
 कुञ्जा अओ क्खरणओ जहत्यं
 किआविहि निम्मल-भावणाए ॥

5

All people wandering [in this world] by their varied Karmic forces, are of diversified natures. On account of the diversity in age, intellect and power, all persons do not deserve to act in one and the same way.

6

It is impossible to conceive that all embodied beings can command facility with regard to preparatory means. So all do not become equally fit to practise Yoga.

7

Yet one should indeed strive to exalt one's soul according to one's abilities. One, though moving slowly on the right path, reaches the goal surely even after a long time.

8

Religious scriptures have been propounded for the sake of the removal of mental impurities. So keeping this object in view, one should perform the rituals with unsullied mind.

९

धम्मस्स तत्तं हिअयस्स सुखी
 सयत्थमेवऽत्थि अ कम्मकंडु ।
 विसोद्वणं होइ मणस्स जा ता
 किआविही पायइ सत्थयसं ॥

१०

माणापयारा अयि कम्मजोगा
 साहेति सुखिं जइ माणसस्स ।
 सव्वं यि जेआ उयओगिणो ते
 तप्पमेअमेत्ता कलहो न जुत्तो ॥

११

णाणाविहा कम्मविही पणीआ
 जेआ अमू माणस-सोद्वणाय ।
 एगस्स सज्जस्स हि साहणाई
 बहूणि, का तत्थ विरोह-वत्ता? ॥

१२

विमोहषायावरणाऽऽलम्भि
 वीत्तुं असन्ते भव-चक्रवाले ।
 लद्धिज्जए कम्म-धलेण सव्वं
 सुदुल्लदत्तं पुण अण्ण-सेअं ॥

9

Indeed, Dharma is said to be the purity of mind, for the sake of which alone religious rites are meant to be performed. The fruitfulness of actions is in proportion to the purification of mind.

10

Religious rites and ceremonies, even though of different kinds, should be considered to be useful if they are directed towards the purification of mind. It is not meet to dispute with regard to their diversity.

11

All religious rites and ceremonies have been propounded for the purification of mind. And as there are various means for one and the same end, their diversity is not objectionable.

12

In the phenomenal world, which is everywhere full of illusive and disturbing atmosphere, everything can be attained by activity; but the spiritual good, the most difficult of attainment, requires very great efforts.

१३

देहस्स रोगाऽऽहि-उवाहि-ताया
 विणासिणो भज्ज सुवे य भस्स ।
 कए अधम्मायरणं खरे को ?
 जं पेच्च पाडेइ किलेस-कूयं ॥

१४

उत्थिम्ममंतकरणं जईअं
 संसारदाघाणल-संकिलेसा ।
 भम्मू भवे जागरिओ सुतिण्हं
 कसाय-भारा निअ-रक्खणम्मि ॥

१५

मणस्स जेआ हि जगस्स जेआ
 सव्वा रमा तच्चलणे लुदंति ।
 न दुग्गई नायि अ दूहयत्तं
 अन्नत्थ हन्दिन्दियदासभाषा ॥

१६

धम्मो अहिंसा-तव-संजमत्ति
 तं सेवमाणं अणपाय-छाहिं ।
 पा-वीदओ ओअरिउं हरी वि
 पवंदिरे पा-घएणेण सन्तं ॥

13

For the sake of this body which is to be destroyed to--da/ or tomorrow owing to the distress of various kinds of diseases, agonies and disturbances, who would commit unrighteous actions which hurld down the doer into the obyse of misery in the next world.

14

He who is really disgusted with the torments of the conflagration of Sansāra, should be wakeful with all his might to protect himself from the blows of passions.

15

He who is the conqueror of his mind is the conqueror of the world. The riches of the world roll at his feet. The servitude to senses is the only way to degradation or misfortune.

16

The nature of Dharma lies in non-injury, austerity and restraint. Even Indras coming down from the foot-seat of their throne, fall at the holy feet of the saint and bow to him who adhering to the above-said Dharma, has rendered himself beyond the reach of even the shadow of sin.

१७

सीलं दणंता मइलायरेहिं
 नागं परं किंतु सुधं पि भग्गं ।
 मलंति, पआरिसलोलचिप्पा
 सज्जीवणं सन्तममे खियंति ॥

१८

असत्थयं रुन्धिउमेदमाणं
 णिल्लूरिखं माणसिहं गिलारिणं ।
 नद्धा सिलोभं परिओ दुमेउ
 धम्मव्ययं भरिध अमोह-मस्सि ॥

१९

दुहाणुणायस्स विघायणत्थं
 भंतप्पसायस्स य साहणत्थं ।
 माइ सुसीलायरणावलंबो
 अखंडधीरेण मणोदलेण ॥

२०

चित्तसचिप्पा सयला मणूसा
 दुहं सयं कस्स निवेहऊणं ।
 नत्ति समीहेसि मद्दाणुमाय !
 सयं सि सक्को, भय मावलंबी ! ॥

17

Those who destroy the virtue of Brahmacharya by their misbehaviour, not only ruin their body, but their fortune also. Such fickle-minded persons throw their life in terrible darkness.

18

To cure physical restlessness, to dispel mental dejection and to restore reputation the observance of Brahmacharya is the most unfailing power.

19

For the removal of calamities and for securing mental serenity it is necessary to observe the vow of Brahmacharya with the uninterrupted firmness of mind.

20

All men are overtaken by anxiety. Before whom do you wish to tell your sorrowful tale of misery for redress? Depend upon yourself! You are yourself possessed of ability.

૨૧

ભાસજ્ઞ મગ્નં સયમેય વંકં
 સરીરધારી દુહિઆ મયંતિ ।
 મિકકંટયા મજ્જિમપચ્છઈ ડ
 સયા સયાયારપરાયણત્તં ॥

૨૨

અસન્દપણ્ણો વિ ચરિત્તસાલી
 પુણ્ણો અ ઘમ્મો અ સુમાગધેઓ ।
 મયસ્સાસ્સાવિ મઈઅ પાઙ્ગિ-
 વ્વહી વિ હીણો ન સયાયરો સે ॥

૨૩

સુહી વલ્લિહો વિ સતોસમાયા
 દુહી નરિંદો વિ અતોસમાયા ।
 સુખસં ધ દુખસં ધ જહાથયાપ
 તોસે અતોસે અ મણસ્સ અત્થિ ॥

૨૪

મણપ્પસાઓ દિ સુદસ્સ લ્લક્ષણં
 મણપ્પસાઓ પુણ દુયલ્લ-લ્લક્ષણં ।
 મયાયરો એવ સુદસ્સ કુંચિઆ
 ફોરેઞ ઠીણં તદિ અણ-ધીરિમં ॥

21

By the deviation from the right path, embodied beings themselves invite misery. The unobstructed general way to happiness is to live always a righteous life.

22

A man of good character though knowing little or wanting in intellectual power, is pious, fortunate and blessed; while one of misconduct though a rival to Brihaspati in his brilliancy of talent, is of a low position or of a mean type.

23

Even a poor man is happy by his contentment, while even a king is unhappy by his covetousness. Really speaking contentment is the origin of happiness and covetousness, of misery.

24

The comfort of the mind and its uneasiness are the characteristics of happiness and misery respectively. The only key to happiness is good conduct, for constantly adhering to which one should make one's strength alive or forceful.

२५

उस्सेअणुल्लोभविउं न जुत्तं
 धुणेज्ज चे तुं कएवाइल्लोभा ।
 सज्जाल-निंदा एल्लु संशराय-
 चला विचित्तो हि जगस्सदापो ॥

२६

असूअ-इइदो अदिमाण-इइदो
 परत्थ लोहाऽऽदिमनिडुल्लसो ।
 एमो पि पुक्खं जिअए विमूढो
 आदत्त-सस्सेअउदकमंसो ॥

२७

तज्जो भवें चे न एरोषयारो
 एराषयारं तु न जाउ कुज्जा ।
 धम्मविभाए जइ णो पउत्ती
 नाधम्मकम्मायरणं तु कुज्जा ॥

२८

दिसाएभं विम्ममुअमेय पायं
 पयत्तणं तण्य न चे करंझा ।
 दांझा सया मज्झिममग्गणो पि
 नाटं वि संमिज्जाए अण्य-मेअं ॥

25

It is not proper for you to boast or to be puffed up with pride, if some eulogize you. Honour and dishonour are fleeting as the colours of evening. The nature of the world is indeed strange.

26

Even a rich man if he be burning with jealousy, stung by arrogance, cruel to others out of greed--if he be thus dull-witted, lives a miserable life. Such a man, indeed strives to destroy his auspicious future.

27

Never mind if a man cannot oblige others but he should not do nor tend to do ill to others. If a person cannot perform the special religious rites, he should at least refrain from committing unrighteous deeds.

28

Injury and the like are well-known as sins. If a person does not commit them and constantly adheres to the path of morality, even then he is sure to accomplish his spiritual welfare.

२९.

पामाणिअत्तं चवहारसुखी
 ओचिच्चओ संयमणं च जस्स ।
 मज्जीवणं सो सुहिअं करेइ
 मोक्खस्स कप्पेज्ज य विस्सबंधू ॥

३०

जाएइ अज्झप्पिअज्जीवणस्स
 पारंमणं नायपरायणत्ता ।
 मग्गाणुसारित्त-गुणेषु विण्णा
 ठावीअ आइम्मि गुणं तमेव ॥

३१

सद्धाणहीणो वि परोक्खतत्ते
 जिण्णासुयुखी गुणपक्खसाई
 भवे सयायारपरायणो धं
 कद्धाणभूमिं नियमेण गामी ॥

३२

दोअन्नजोगो जइ अत्थिअत्ते
 तमत्थिअत्तं खलु नाममत्तं ।
 दोअन्नपुण्णा वरमत्थिअत्ता
 सोअन्नपुण्णं बहु नत्थिअत्तं ॥

29

He who is possessed of honesty, purity in dealings and proper restraint, makes his life happy, and being a friend of the universe [all the beings of the world], he becomes fit for Moksha.

30

Spiritual life begins with moral purity, which is laid down by the wise at first among the virtues leading to the right path--Margānusāri Gunas.

31

A person, even if he does not believe in things imperceptible to senses [Paroksha Tattvas such as soul, rebirth etc.], but is desirous of knowing the truth, is an admirer of the virtues of others and is intent upon observing a virtuous life, will surely be blessed with spiritual welfare.

32

That theism is only nominal which is accompanied by wicked conduct. Atheism endowed with meritorious conduct is far better than theism conjoined with wicked conduct.

३३

न संपदायंतरकारणेण

कुञ्जा मणं संकुचिभं परत्थ ।

सव्यं हि भक्ता परमेस्वरस्स

परोपरं होज्जइ भाउभायी ॥

३४

न निच्छिभं किञ्चण कम्मकंडं

न निच्छिभं कं पि न सपदायं ।

मोक्खम्म लाहाय वदंति संता

तल्लाहमूलं तु समत्तणे थ ॥

३५

कम्मायनिग्घायणकम्मसीला

वारित्तसंसोदणदिग्गविप्ता ।

महासया कत्थं वि संपदाए

निम्संसयं मुत्तिदसं लहंति ॥

३६

धम्मस्म तत्तं परमत्थभूअं

वदंति सव्वे समभाचयिस्सिं ।

जणज्ज जो तत्थ सिचं स गामी

जुत्तं न धम्मंतरवेमणस्सं ॥

33

One should not be provincial to others owing to their following another sect or religion. As all are devoted to God, we should cherish brotherly attitude to one another.

34

For the attainment of Absolution there is fixed neither some special mode of rites or ceremonies nor some special sect or religion; but the source of its attainment lies in spiritual tranquillity or equanimity only.

35

Persons belonging to any sect or religion, if they are devoted to annihilate their passions and to purify their conduct, undoubtedly obtain final emancipation.

36

The real or essential principle of Dharma is unanimously admitted to be spiritual tranquillity. He who strives for it will be liberated. So it is improper to be adverse to other sects.

३७

णाणस्स सादा इदं भिन्न-भिन्ना
 चारित्त-तत्तं पुण एक्कमेव ।
 तमेव णाणस्स फलं विधेअं
 न धम्ममेव विममो हवेज्ज ॥

३८

बुज्जेज्ज सम्मेण परो न रोसा
 वेरेण वेरं समुवेइ बुद्धिंद ।
 बलं हि सिद्धं भुचणम्मि पेम्मं
 परप्पयोदं वि अ सूवभोगि ॥

३९

अशुत्तघायस्स विसोद्धणं पि
 अरत्त-दिट्ठेण मणेण कुज्जा ।
 समस्सदाया हि महाणुभावा
 सब्बत्थ, किं णाम मयंतरेत्तु? ॥

४०

कसायओ पाइइ संपदाय-
 भत्तो वि अप्पाणमहोगईय ।
 असंपदाओ वि कसायरोदा
 अप्पाण-मेअं वरियं सिरंइ ॥

37

There are various systems of philosophy, but the fundamental principle of all these is one and that is character; and this is the necessary consequence of knowledge. It is improper to have a perverse attitude towards other sects.

38

It is probable to make others understand with courteousness, but not with anger or impudence. Hostility is excited by hostility. In the whole world, love is the best of all powers. Even in enlightening others it is very useful.

39

Even the refutation of unreasonable arguments should be carried on without partiality and hatred. The high-minded are everywhere equanimous, then what to say of their being equable towards other sects.

40

A person who is subdued by passions, even though adhering to his religion, degrades his life; while a person who has subdued his passions, in spite of his not following any special sect, secures the high blessing of his soul.

४१

धम्मं इणं पावयणं समाणं
 गंधाण था मायरिआण था वि ।
 धम्मस्स सिद्धी चरिअस्स सोहे
 किआपबंधेहि वि नेहरा उ ॥

४२

भवंति सुहा वि चरित्तयन्ता
 तद्वा दुभाई वि चरित्तहीणा ।
 परिट्ठिओ को वि न जाअमेत्ता
 गुणा गुणीसुं हि भवंति पुज्जा ॥

४३

मणोज्ञणं जइणो इवेइ
 बम्हो पुणो बम्हविकासणेण ।
 सया य ताणेण भवेज्ज सत्तो
 कायव्वकम्मे मणणा मणूसो ॥

४४

चित्तेज्ज शेअं नर-जीवणस्स
 तस्सारभूणा न हु अत्थ-कामा ।
 होत्ता धिरो निम्मल-मायरम्मि
 कुज्जा निअं अन्नहिमणयट्ठं ॥

41

All scriptures and preceptors are at one with regard to the definition of Dharma. Dharma lies in the purification of conduct; otherwise, the religious rites prove fruitless.

42

Even among the classes which are said to be low, there may be persons of good conduct, while even among the Brāhmanas there may be some who are of bad behaviour. None can be considered to be superior or worthy of respect simply on account of one's birth or caste. Really speaking it is the virtues that are the object of reverence.

43

One becomes a Jaina by control over the mind, a Brāhmana, through the elevation of spiritual knowledge, a Kshatriya, by protecting others from danger and afflictions, and a Manushya, by the consideration of real duties.

44

The aim of human life should be rightly considered. Wealth and enjoyment [Artha and Kāma] are not its ideals. Being steady in good conduct one should make oneself beneficent to others.

४१

सग्गो वि दुक्खालयमामयाविणो
 निरामभो पण्ण-गिहे वि खेलइ ।
 आरुग्गामज्जं पुरिसत्थसाहणं
 सं रक्खिउं संयमभो ष्व सक्कइ ॥

४६

सच्छं जलं सुद्धसमीरणं च
 सुसंगई सत्तिअभोअणं ष्व ।
 सच्छत्तओगो सुइयायणं च
 आरुग्गालाहाय परिस्समो अ ॥

४७

पच्चूह-संपत्थणमीसरस्स
 कल्लाणभूअं सह संविधेअं ।
 झाऊण सेज्जा-समए वि सम्मं
 पत्तन्न—अंतक्करणो सुयेज्जा ॥

४८

चक्कदुगेणं सयदो चलेइ
 जहा तद्दा णाणकिआजुगेणं ।
 अग्गहाण अण्णा पगइं करेइ
 एमेण सच्छो मउरो य होइ ॥

45

To the diseased even heaven is an abode of misery, while the healthy sports gaily even in a cottage of leaves. Health is highly helpful in human activities; and its acquisition and protection depend upon self-restraint.

46

Pure water and air, good company, simple and wholesome [Sāttvika] food, cleanliness, reading good books and proper labour--these are the means essential for health.

47

Daily pray to God in the morning; and also at the bed-time remember Him, concentrate your mind on Him; and then with good thoughts and joyful emotion, fall into sleep!

48

As a vehicle moves by the co-operation of two wheels, so our soul can be elevated by the conjunction of knowledge and practice. This is the very way through which the soul becomes purified like a unsullied mirror.

४९.

न देव्यधाया घद तुं दइअं
 उत्थारओ फोरसु धीरिअं ते ।
 अच्छेरभूअं सभलत्तणं तं
 पावेहिसे दारिअ विग्घसित्तं ॥

५०

नयीणधिण्णाणचमक्कयाणं
 न मोक्खसत्थेसु धिणा विपेभा ।
 चित्तणमोगा बहयो हवेज्जा
 जुत्तो न अज्झप्प-पहो तु हाउं ॥

५१

जडे वि सत्ती भणिआ भणंता
 एएं च चित्ता बहयो पओगा ।
 सुफोसलेहिं अरिहंति होउं
 जुत्ता तओ किं जइमोहलीला ? ॥

५२

नाऽऽविकिईणं सवमकिईणं
 सीमऽत्थि लोए जइ सुप्पओत्ता ।
 परंतु वाहम्मइ कम्म-सिद्धी
 न तेण संसूमइ नावि मोक्खो ॥

49

Do not be coward by resorting to fatalism, awaken your spirit by zeal; and so you will surely obtain wonderful successfulness, eradicating all obstacles.

50

Those, who are wonderstruck at the miraculous success of scientific experiments, should not look askance at the scriptures of absolute freedom. May the various experiments flourish, but the spiritual path should not be abandoned.

51

Even the inanimate objects are believed to possess endless powers. Thus wonderful events may take place by well-devised experiments. But then it is not proper to be ensnared in the sportive illusion of the materialism.

52

If the scientist be clever, then, there is no end to wonder-working in this world, but the existence of the Kārmic forces and Absolution is not affected by it.

५३

अस्ति महामोहग-विस्तचक्के

दोऊण मोदाऽऽगरिसाउ दूरे ।

सएच भय्यं सपरोययारि-

कायम्बसंसाहणतप्परेणं ॥

५४

संसारवासम्मि निवासिणो पि

दसाइ कत्थाचि महाणुभाया ।

न पीसरेज्जा खलु सज्जयिन्दुं

आयाऽऽहिमुक्खं हि रहस्समंतै ॥

५५

तएथं संखित्तं गदिअमिदमज्झप्पयिसए

मए अप्पण्णेणं पि निअहिअसंसाहणकए ।

समालोपहिन्ते स-द्धिअ-स-यणा अप्पमयि णं

पवुद्धे तो कस्सिअण मम कयत्थसमदिअं ॥

53

This world is strangely attractive. Keep aloof from its infatuating attractions, and be devoted to actions beneficent to others as well as to your own soul !

54

Though living in Sansāra, men should not forget the aim and end of life under any circumstances. In the end, disposition to the soul is the secret or quintessence.

55

Thus I, possessed of a smattering of knowledge, have briefly described the above-mentioned subject regarding the spiritual knowledge for my good. The good and sympathetic will [I believe] go through it. I shall think myself to have been more successful, if some one is enlightened thereby.

इअ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायतित्थ-
मुणिनायविजय-विरइए

अज्झत्ततत्तालोए

अंतिम-सिक्खा णाम अट्ठमं पयरणं
समत्तं ।

पसत्थी ।

विज्ञा-सिक्खण-धम्मिअभावपसारणगरिट्ठजसेहिं ।
साहिच्चिअसेवाए जगपंडिअगीअकित्तीणं ॥ १ ॥

साहिच्च-णाणजोगा अणुगहिण्हिं विदेस-धिण्णेहिं ।
अद्वियुणिअ-धंदिआणं अत्तिप्पम्मार-णमिरेहिं ॥ २ ॥

भारहनिवाऽहिगारिप्पणमिमआयंससाहुवरिआणं ।
उवसम-संयम-समयामुत्तीणं विस्सबंधूणं ॥ ३ ॥

लोगुत्तरपुण्णजोइ-भंगलमयतव-महेसिदेवाणं ।
सत्थयिसारय-जइणाइरिअ विजयधम्मसूरीणं ॥ ४ ॥

खरणंमोहहभिगो सन्तकियाभिकखुभो समणबालो ।
काही पाइअगंधं अण्ण-हिअ नाययिजओ ण ॥ ५ ॥

तेसिं शुद्धयायाणं पट्टधरस्से पढाणत्तीसाणं ।
इइदासतसमहुद्धि-विज्ञाअल्लहपयप्पसिआणं ॥ ६ ॥

धी-तेअमासुराणं विबुदाऽयासपपबंधकनूणं ।
गुणगारयनदमाणं सूरीणं विजय-इंदाणं ॥ ७ ॥
[सत्तहिं कुळगं]

I, the beggar of the grace of saints and an humble disciple of the great sage Shāstra-vishārada Jaināchārya **Vijaya Dharma Suri** whose glory has been extolled by the erudite of the world for his great efforts for the propagation of the studies of Sanskrita and Prākṛita and of religious emotion, and for literary service as well, who has been eulogized and saluted out of holy reverence and pure devotion by many western learned scholars whom he has obliged by helping in their literary service and studies, whose ideal character of saintly life has been bowed to by the Nareshas and officers of India, who was an incarnation of quietude, restraint and equanimity, and who of highly magnificent grandeur was endowed with the sense of universal brotherhood and auspicious austerity;—I, **Nyāyavijaya** have composed this Prākṛita work. Now **Indravijaya Suri** possessed of the greatness by virtues, is well performing his duties as the successor of the great sage Guroji,—**Indravijayasuri** who is renowned by the significant titles of Itihāsatattva-mahodadhi and Vidyāvallabha etc., who is effulgent by intellectual power and lustre, and who has written many important works useful to the learned.[1-7]

अञ्जत्तत्तालोमस्स सङ्गए रहअस्स मे ।

कयं रुवंतरं एमं पाएए येव-वड्ढणं ॥ ८ ॥

चिक्कमओ अलनिहि-निहि-निहि-ससि-

[१९९४] वासम्मि आमनयरम्मि ।

पासापासे पुण्णे पायडिमो मे अयं गंधो ॥ ९ ॥



This Prākṛita work is the change of my Sanskrita work Adhyātmātattvālola which I had turned to Prākṛita before a long time. Of course, some new verses have been added to this volume. [8]

This work was brought to light after the rainy season [Chaturmāsa] of the year 1994 [Vikrama Samvat], which I passed at Jāmnagar [Kathiawar]. [9]

६अ

सत्थविसारय-जइणायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीस-

नायविसारय-नायवित्थ-
मुणिनायविजय-विरइओ

अज्झत्ततत्तालोओ

ममत्तो ।

सह-कोसो ।

[एअगंथगयकइवाहसद्दाण अत्थबोहो]

अ

अक्र	(अर्क)	१ २
अकसंद	(आ+स्कन्द)	६५।२
अकक्षा	(आ+ख्या)	६६
अकखुडिम	(असंडित)	
अगनि	(अग्नि)	
अच्छ	(१ आत्, २ अच्छ) १ अेसधुं, २ २५	
अच्छेर	(आश्चर्य)	
अज्ज	(१अद्य, २आर्य ३आज्य [घृत])	
अज्जस	(अध्यात्म)	
अज्जतिथिअ	(आध्यात्मिक)	
अज्जप्प	(अध्यात्म)	
अह	(अवट)	५।
अणज्ज	(अनार्य)	
अत्त	(१आत्मन्, २आर्त्त[पीडित])	
अत्तमाण	(आयर्त्तमान) अमत्तुं, अह।क।२ धूम	
अत्था	(आस्था)	
अत्थिअ	(आस्तिक)	
अप्प	(आत्मन्)	
अप्पणय	(आत्मीय)	
अप्पाह	(सं+दिग्) संदेश आ।पयो, ६६९	
अप्पुह	(आत्मिक)	

अण्फुण्ण	(आक्रान्त)	दण्णाओल
अब्भिडिअ	(संगत)	
अमय	(अमृत)	
अलिअ	(अलीक)	असत्य
अल्ल	(आर्द्र)	लीनुं
अल्लिव	(अर्पय्)	आपयुं
अवअच्छ	(ह्लाद्)	अशुश थयुं
अवत्थय	(अपार्थक)	निरर्थक
अवत्थव	(अवास्तव)	अवास्तविक
अवरिं	(उपरि)	उपर
अवलेव	(अवलेप)	अहुं-इर
अवह	(रचय्)	रचयुं-इरयुं
अवह	(उभय)	ओ-अन्ने
अह	(असौ, अमू, अदः)	ओ
अहत्ता	(अधस्तात्)	नीचे
अहिकंत	(अहिकान्त)	पवन
अहिलंख	(कांक्ष्)	आहुयुं

आ

आहरिअ	(आचार्य)	
आगरिअ	(आकर्ष)	आकर्षण
आरुत्त	(आरब्ध)	आरम्भ इति

आढप्प	(आभरभुनुं भाय-कर्मनुं रूप)	आरंभधुं
आदिय	(आहत) आदरेल, आदर पाभेल	
आय	(आगत)	आवेल
आय	(आत्मन)	
आयंस	(आदर्श)	
आयर	(१ आचार, २ आदर)	
आयरिस	(आदर्श)	
आरिय	(आर्य)	
आलिद्ध	(आस्त्रिष्ट) आसिं गित, संभुद्ध	
आलुंल	(दह्)	आगधुं
आयया	(आपदा)	आपति
आयासय	(आयद्यक)	जरी
आधिअ	(आधृत)	आचरायेल
आसज्ज	(आसाद्य)	पाभीने
आह	(कांक्ष्)	आहधुं
आहिमुक्ख	(आभिमुख्य)	संभुअपधुं
आदियच्च	(आधिपत्य)	स्वामित्व

इ

इंगाल	(अंगार)	अंगार
इन्ध	(चिह्न)	
इहरा	(इतरथा)	अन्यथा

ईसि (ईयत्) शैः

उ

उउ	(क्रतु)	
उक्तेर	(उत्कर)	समूह
उक्त्रय	(उत्त्रात)	उष्मात्र
उच्छ्रुत	(उत् + क्षिप्त)	इंकी दीधेल
उज्जु	(क्रजु)	
उत्थंघ	(रुध्)	शैः, इंधुं
उत्थार	(उत्साह)	
उद्ध	(ऊर्ध्व)	
उष्णाल	(कथय्)	इंधुं
उष्म	(ऊर्ध्व)	
उष्मत्थ	(अभ्यागम्)	पासे व्यापुं
उम्ह	(ऊष्मन्)	संताप, गरमी
उल्ल	(आर्द्र)	लीनुं
उवक्त्रड	(उप+स्त्रु)	पञ्चापुं, संस्कारपुं
उवत्थि	(उपास्ति)	उपासना
उव्विव	(उत्+विज्)	उद्वेग इरेवो
उवैल्ल	(प्र+सृ)	प्रसरपुं
उस्मेथ	(उत्सेक)	गर्भ

ऊ

ऊसव	(उत्सव)	
ऊसार	(आसार)	वेगवागी वर्षा
ऊतुअ	(उत्सुक)	

ए

एगयई	(एकपदी)	भाग
एण्ह	(इदानीम्)	हुमशु
एत्ताह	"	"
एत्थ	(अत्र)	
एसज्ज	(ऐश्वर्य)	
एह	(एष)	वधु

ओ

ओअन्द	(आ+छिद्)	हीनवधु
ओअर	(अव+तृ)	उतरधु
ओआस	(१ अवकाश, २ उपवास)	
ओज्जर	(निर्हर)	अशु
ओण	(अर्पय्)	आपधु
ओमाण	(अवमान)	अपमान
ओयंसि	(ओज्जस्विन्)	असवान
ओह	(आर्द्र)	हीनु
ओसिअन्त	(अवसीदत्)	सीदधु

आढाव	(आ+प्रम)	आढंभणु इरुनुं
ओदीर	(अप+ह)	अपहुरणु इरुनुं

क

कइवाह	(कतिपय)	इरुलाइ
कउढा	(ककुम्)	दिशा
कणेह्य	(कणेह्य)	पूणु, आइं
कम्मव	(उप्+भुज्)	उपभोग इरुवो
कम्मस	(कल्मस)	१ पाप, २ भलिन
करञ्ज	(भञ्ज्)	लांगणुं
कवट्टिअ	(कदर्थित)	विडंभना पामेस
कसण	(कृष्ण)	इणुं
कसिण	(इकृत्स्न, २कृष्ण)	१सर्थ, २ इणुं
कायव्व	(कर्त्तव्य)	
कासइ	(कस्यचित्)	इअणुं
कासवी	(काश्यपी)	पृथ्वी
काहल	(कातर)	इयर
किडि	(किरि)	सुं
कुच्छिअ	(कुत्सित)	निन्दित
कुच्छिल		छिइ
केहह	(कियत्)	इरुनुं
केरिच्छ	(कीदृश)	इणुं

कोधास	(वि+कम्)	विःसत्रुं
कोढ	(कुंठ)	थुं'कुं-भ'६
कोद्वल	(कुतूहल)	

ख

खंभ	(स्तम्भ)	थांभशे
खसिअ	(खचित)	व्याप्त
खुण्ण	(मस्ज्)	कुण्णुं
खेदय	(ख्वंटक)	विध

ग

गग्गर	(गद्गद्)	
गङ्	(गर्त्त)	भाडे
गङ्गुह	(गर्दभ)	गधेडे
गत्थ	(प्रस्त)	
गद्ध	(गर्ध)	दोहपता
गद्यई	(गुर्वी)	भारे, गेहोटी
गध्विर	(गर्धिन्)	आहु'कारी
गारय	(गौरव)	
गेज्झ	(ग्राह)	

घ

घेण्ण	(ग्रहणार्थक ग्रह् पुं कर्म-भा० ३५)	
-------	--------------------------------------	--

ચ

ચાય	(ત્યાગ)
ચુચ્છ	(તુચ્છ)

છ

છમા	(ક્ષમા)	પૃથ્વી
છમ્મત્થ	(છદ્મસ્થ)	અસર્વજ્ઞ, સર્વગ
છાદી	(છાયા)	છાયા
છિવ	(સ્પૃગ્)	સ્પર્શ કરવો
છિહા	(સ્પૃહા)	
છોઝ	(શ્રુત)	છીંક
છીણ	(ક્ષીણ)	
છુચ્છ	(તુચ્છ)	
છુહા	(૧ સુધા ૨ શુષ્ક) ૧ અમૃત, ૨ શુધા	

જ

જઙ્ઘા	(યદા)	જયારે
જઢ	(ત્યક્ત)	
જત્ત	(યત્ન)	
જવ	(યાપય્)	ગમન કરાવવું
જિઅ	(૧ જીવ, ૨ જિત) ૧ જીવ, ૨ જિતાએલો	
જિણ	(જિ) ૧ જીતવું, ૨ જય પામવો	

ઝીઢ	(લસૂઝ)	શરમાયું
ઝુણ	(ઝીર્ણ)	
ઝૂર	(ઝિદ્)	ખિન્ન થયું

झ

ઝંઘ	(સં+ઘ્)	સંતપ્ત થયું
ઝર	(ઝર્)	ઝર્યું
ઝિજ્ઞા	(ઝીય)	ક્ષીણ થયું
ઝુણ	(ઝુગુપ્સ)	નિન્દયું
ઝુણિ	(ઘ્વનિ)	

ઞ

ઞદ્	(સ્તન્ધ)	
ઞીણ	(સ્ત્યાન)	ભમેલ

ड

ડઘ	(દધ)	દરડાયેલો
ડઢ	”	”
ડદ્	(દગ્ધ)	બળેલ

ण

ણં	(દમમ્, તમ્, તામ્) ઝેને, ઝાને
ણજ્ઞ	(જ્ઞા [ખણપુ]યું લાવ-કર્મ ૩૫)

ण-रूव	(ह्र-रूप)	येतनश्च
णव्व	(ज्ञा (मणुपुं)तुं भाव-कर्मश्च)	
णासी	(अज्ञासीत्)	मणुपुं
णिउडु	(मस्ज्)	युउपुं
णिज्झर	(क्षि)	क्षीणु यपुं
णिडाल	(ललाट)	
णिम	(नि+अस्)	स्थापपुं
णिल्लस	(उत्+लस्)	उदलसपुं
णिल्लूर	(छिद्)	छेदपुं
णिहोड	(१नि+वारय्) १ निवारणु करपुं; (२ पातय्) उदायपुं २ पाउपुं	
णीरव	(आ+क्षिप्)	आक्षेप करवो
णुमण्ण	(१ निमग्न, २ निषण्ण) १ भग्न २ षेडेल	
णुव्व	(प्र+काशय्)	प्रकाशित करपुं

त

तइस्स	(तविष)	स्वर्ग
तण्हा	(तृष्णा)	
तप्पज्ज	(तात्पर्य)	
तरिस्स	(तर्प)	तरस
तव	(१ तपस्, २ स्तव) १ तप, २ स्तुति	
तव	(त्रप्)	शरभापुं
तविअ	(तप्त)	तपेस

तिरक्का	(तितिक्षा) क्षमा, सहिष्णुता	
तिण्ड	(तीक्ष्ण)	
तिण्हा	(तृष्णा)	
तिसि	(तृप्ति)	
तिप्प	(तृप्त)	
तुवर	(त्वर)	त्यरा इरवी
तूर	(तूर्य)	वागु'-वाग
तूह	(तीर्थ)	

थ

धी	(ध्री)	
धुवय	(स्तावक)	स्तुति इरनार
धूण	(स्तेन)	थोर
थेअ	(स्तेय)	थोरी
थेण	(स्तेन)	थोर
थेरिअ	(स्थैर्य)	स्थिरता
थेव	(स्तोक)	अ६५
थोर	(स्थूल)	

द

दरन्न	(दैन्य)	
दंतावल	(दंतावल)	हाथी
दरिअ	(दृप्त)	गर्भिण

दाणि	(दानां)	दाम्नां
दारिद्र्यणिभ	(दारिद्र्य)	
दाव	(दाव)	दावधुं
दिण्ण	(दण)	दापिण्णुं
दिदि	(धृति)	दीयं
दीकर	(दीर्घ)	दीणुं
दुआइ	(द्विजाति)	प्रादाइ
दुम	(धवल्य)	धोमधुं
दू [दवामु]	(दू)	दुःखी श्रुं
दूम	(दावय)	संताप उपमवयो
दूहव	(दुर्भग)	दुर्भागि
देर	(द्वार)	
देव्व	(दैव)	

ध

धणिअ		अत्यन्त
धारी	(धात्री)	पृथ्वी
धिज्ज	(धैर्य)	
धिप्प	(दीप्)	दीपधुं
धीर	(धैर्य)	
धूआ	(दुहितृ)	पुत्री

ન

નિઝ	[ઢ્ઐ]	ઢેધુ
નિઝત્ત	[નિઢ્ઐત્ત]	
નિપંસળ	[નિ-પાંસળ]	ન૨૧૩મ
નિમ્મલ	[નિર્+મા]	અનાવધુ, ક૨ધુ
નિલ્લ	[નિર્+પદ્]	નિપત્ત ધધુ, અનધુ
નિલુદ્ધ	[નિપાતિત]	પાડેલ
નિહિત્ત	(નિહિત)	સ્થાપિત, મૂકેલ
નીરંજળ	(મંજળ)	ના૨૧ ક૨ચે

પ

પર્દ	(મનીતિ)	
પડતિ	(મઢ્ઐતિ)	
પંધુ	(૧ પર્ગ, ૨ પાંધુ) ૧ કૃદ્ધાડો, ૨ ધૂળ	
પલ્લ	(પ્રત્પલ)	સમર્થ
પલ્લુદ્ધ	(પ્રત્પૂષ)	મલાત
પલ્લ	(પધ્ધ)	
પલ્લર	(કધ્ધ)	કૃદ્ધુ
પલ્લુમા	(પ્રતિધુત્)	પ્રતિજ્ઞા
પલ્લિઆગ	(અનુ+પ્રજ્)	અનુસરધુ
પલ્લિસા	(શમ્)	શાન્ત ધધુ
પળામ	(મર્પધ્)	આપધુ

પપ્પ	(પ્રાપ્ય)	પામયા જોગ
પચ્ચાર	(પ્રાગ્માર)	ભારે બોલો
પચ્છ	(પ્ર+ચ્છ)	પ્રસરતુ'
પરંમુદ્ધ	(પરાહ્મુદ્ધ)	વિમુખ
પરક્ક	(પરકીય)	પારકું
પરિવિત્ત	(પરિવૃત્ત)	બદલાયેલ
પરોપ્પર	(પરસ્પર)	
પલિવિઅ	(પ્રદીપિત)	બાળેલ
પલોટ્ટ	(પર્યસ્ત)	ફેંકેલ-પાડેલ
પવણ	(૧ પ્રવણ ૨ પવન)	૧ પ્રવીણ ૨ પવન
પવ્વાય	(મ્લૈ)	મ્લાન થતું
પહાણ	(૧ પ્રધાન, ૨ પ્રાહ્ણ)	૧ પ્રધાન, ૨ નાશ
પહુપ્પ	(પ્ર+મ્હૂ)	સમર્થ થતું-શકતું
પાદ્ધ	(પ્રાકૃત)	પ્રાકૃત ભાષા
પાડસ	(પ્રાવૃષ્)	વર્ષાઝડુ
પાગય	(પ્રાકૃત)	પ્રાકૃત
પાડિવયા	(પ્રતિપદ્)	
પાડચ્ચર	(પાટચ્ચર)	ચોર
પાડિપ્પદ્ધિ	(પ્રતિસ્પર્ધિન્)	પ્રતિસ્પર્ધી
પાયડ	(પ્રકટ)	
પાર	(પ્રાકાર)	કિલ્લો
પારકેર	(પરકીય)	પારકું
પા-વડણ	(પાદ-પતન)	પગે પડતું

पा-पीठ	(पाद-पीठ)	
पाथासु	(प्रवासिन्)	प्रवासी
पासु	(पांसु)	धूग
पासुत्त	(प्रसुप्त)	भुतेत्त
पिङ्ग	(पङ्ग)	पाङ्केत्त
पिच्छी	(पृथ्वी)	
पिसल्ल	(पिशाच)	
पिह	(पृथक्)	अलग
पिहड	(पिठर) आगन-विशेष, थाही	
पुध	(पृथक्)	अलग
पुरा	(पुर्)	नगरी
पेऊत्त	(पीयूष)	अमृत
पेरंत	(पर्यन्त)	
पोम्म	(पद्म)	कुम्भ
पोम्मा	(पद्मा)	लक्ष्मी
पोरित्त	(पौरुष)	पुरुषार्थ

च

चण्ण	[चाण] १ आंसु, २ लिप्ता
चादा	[चाहु] हाथ
चहुत्त	[चभूत] अहु

भ

भग्न	[१. भाग्य, २. भाग]	
भग्न	[भग्न]	७१२४
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	
भग्न	[भग्न]	७१२४
भग्न	[भग्न]	
भग्न	[भग्न]	७१२४
भग्न	[भग्न]	७१२४

म

मग्न	[मग्न]	
मग्न	[१. मग्न]	६ ७१२४
	[२. मग्न]	२ ७१२४
मग्न	[१. मग्न, २. मग्न]	
मग्न	[मग्न]	७१२४
मग्न	[मग्न]	७१२४
मग्न	[मग्न]	
मग्न	[मग्न]	७१२४
मग्न	[मग्न]	७१२४

મણુળ	(મનોહ)	મનો
મલ	(મૃદ્)	મસળવું-ચમક
મહ	(કાંક્ષ)	દુઃખ
માડક	(૧ મૃદુક, ૨ મૃદુત્વ)	
મિચ્છુ	(મૃત્યુ)	
મિલામ	(મ્લે)	મજાન થવું
મીસાલિમ	(મિથ)	મિથિ
મુંદ	(મૂર્ધન)	મસ્ત
મુળ	(જ્ઞા)	બાણુડ
મુરુખ	(મૂર્ખ)	
મેરા		મયારી
મેલ્લ	(મુચ્)	મેલવું-મૂકવું
મોરજહા	(મુધા)	ધૃત
મોસા	(મૃપા)	અસત્ય
મોઢ	(૧ મોઘ, ૨ મયૂજ)	૧ બ્યથા ૨ કિરણ

૨

રગ	(રક્ત)	રંગાએલ, રાગી
રળ	(અરણ્ય)	
રયળ	(૧ રલ, ૨ રચન)	૨ રચના
રસ્તિ	(રદિમ)	કિરણ
રા-ઉલ	(રાજ-કુલ)	

रायंस	(राजांस)	क्षयशेख
रिअ	(प्र+विग्)	प्रवेश इरवे
रुक्ख	(वृक्ष)	
रुण्ण	(रुदित)	१ शेअेल, २ शेअु
रोर	(रोर)	रंङ

ल

लाउ	(अलायु)	तुंअडी
लिच्छ	(लिप्स्)	मेणववा भञ्जु
लुअ	(लून)	आपेल
लुक्क	(रुण्ण)	शेगी
लुढ	(लुट्)	आणोअयु

व

वंक	(वक्क)	वांङ्
वंदारय	(वृन्दारक)	१ देव, २ भुअय
वच्च	(१ कांश् २ वज्)	१ भञ्जु २ अयु
वच्छ	(वृक्ष)	
वज्जर	(कथय्)	इहेयु
वड्ढव	(वर्धय्)	वधारयु
वणे		निश्चयार्थः अय्यय
वम्फ	(कांश्)	भञ्जु

धम्मह	(मन्मथ)	शम
धलगा	(आ+रुद्)	यद्धुं
धह	(ध्यथ्)	पीडित धधुं
धहा	(ध्यथा)	पीडा
धाउल्ल	(ध्याकुल)	
धायाय	(व्यादाय)	(भुङ्क्षी) इडीने
धार	(द्वार)	
धारण	(व्याकरण)	
धास	(वर्ष) १ संवत्सर, २ वरसा	
धासा	(वर्षा)	वरसा
धाह	(व्याध)	शिकारी
धाहम्म	(व्या+हन् तुं लाव-कर्म-३५)	
धाहिस	(व्याहत)	कहेलुं-डिहा
धाहिप्प	(कथनार्थक व्या+ह् तुं लाव-कर्म-३५)	
धिअणा	(वेदना)	
धिण्ह	(वितृष्ण)	तृष्णारहित
धिउड	(धि+नाशय्)	नाश करेवा
धिउज्ज	(वीर्य)	
धिइ	(मोडा)	समान
धिइत्त	(अर्जित)	उपार्जित
धिइय	(अर्ज)	उपार्जन करेवुं
धिणिण	(टी- दे)	ने

वित्त	(वृत्त) १ आत्यरक्ष, २ थयेस	
विदाय	(विद्रुत)	विनष्ट
विरा	(वि+ली)	विलय पाभवे।
विलया	(वनिता)	
विलिख	(व्यलीक)	असत्य
विसंठुल	(विसंस्थुल)	व्याकुल, अव्यवस्थित
विसद	(विप्रम)	
विहल	(विफल)	
विहा	(वृथा)	
विहूण	(विहीन)	
विहोडण	(ताडन)	
वीसर	(वि+स्मृ)	विसरधुं
वीसुं	(विष्वक्)	आरे तरङ्गिणी
वुंदारय	(वृन्दारक)	१ मुग्ध २ देव
वेण्णाणिअ	(वैज्ञानिक)	
वेरग	(वैराग्य)	
वेसरिस्स	(वैसदृश्य)	विलक्षणा-विचित्रता
वोसट्ठ	(विकसित)	विकासप्राप्त

स

सइ	(सदा)	
सइअ	(शयित)	सुतेस

सर	(स्वर)	
संकल	(शृंखल)	सांकल
संग	(शृंग)	शिङ्गर
संज्ञा	(संघ्या)	
संनाम	(आ+ङ्)	आङ्गु
संपाठण	(संप्र+आप्) सम्पत् प्राप्त करण	
सकय	(संस्कृत)	
सकार	(संस्कार)	
सफाल	(सत्कार)	
सकिर	(संस्कृति)	
सज्ज	(साध्य)	
सज्जस्त	(साध्यस्त)	सय
सदिल	(शिथिल)	
सणिभं	(शनैस्)	धीरे
सण्ड	(सूक्ष्म)	
सत्थ	(१ शास्त्र, २ शस्त्र, ३ स्वस्थ, ४ स्वास्थ्य, ५ सार्थ, ६ शस्त)	
सद्धि	(सार्धम्)	साथे
सत्प	(स्वात्मन्)	देवात्मा
सभल	(सफल)	
समत्त	(१ समस्त, २ समाप्त)	
समावस	(समा+मुञ्) आहोरा करणे	

સમુદ્ધ	(સમ્મુલ)	અભિયુગ્મ
સર	(૧ શર, ૨ સ્મર, ૩ સારસ્, ૪ સ્વર)	
	૧ બાણ, ૨ કામ, ૩ પાણી-તળાવ, ૪ સ્વર	
સરણ	(૧ સ્મરણ, ૨ શરણ)	
સરય	(શરદ્)	શરદ્ઋતુ
સસ્સ	(શસ્ય) ૧ પ્રશસ્ય, ૨ ક્ષેત્રગત વાન્ય	
સામચ્છ	(સામર્થ્ય)	
સામજ્ઞ	(સામ્રાજ્ય)	
સારથ	(સમા+રચ્) રચયુ', ઠીકઠીક કરયુ'	
સિણિજ્ઞ	(સ્નિહ્)	સ્નેહ કરવો
સિન્ન	(સૈન્ય)	
સિમિણ	(સ્વપ્ન)	
સિર	(સૃજ્) સર્જયુ'-રચયુ'-કરયુ'	
સિલિટ્ઠ	(સ્લિષ્ઠ)	સંયુક્ત
સિવિણ	(સ્વપ્ન)	
સિહ	(સ્પૃહ્)	ચાહયુ'
સીસ	(કથય્)	કહેયુ'
સીસ	(૧ શીર્ષ, ૨ શિષ્ય) ૧ અસ્તક ૨ શિષ્ય	
સુંદેર	(સૌન્દર્ય)	
સુકિલ્લ	(શુક્લ)	
સુક્લ	(શુક્લ)	
સુજ્ઞ	(સૂર્ય)	
સુપ્હ	(સૂક્ષ્મ)	

સુવે	[ધ્વસ્]	આવતી કાલ
સૂઝ	[સૂત]	સારથિ
સૂરિસ	[સુપુરુષ]	
સૂરધ	[સુભગ]	સૌભાગ્યવાન
સેગ્ગા	[શય્યા]	
સોમમલ્લ	[સૌકુમાર્ય]	સુકુમારતા
સોળ્ડીર	[૧ શૌળ્ડીર, ૨ શૌળ્ડીર્ય]	
	૧ પરાક્રમી ૨ પરાક્રમ	

હ

હકાર	[આન્કારય]	ખેડાવડું
હલુમ	[હલુક]	હધુ
હસ	[હસ્]	હાસ પામવો-વટધું
હિથ	[ઘસ્ત]	ભયભીત, ઘરત
હિસીઅ	[હિપીક]	હન્ડિય
હેટ્ટ	[અધન્]	નાથે



